The Living Church

A Weekly Record of its News its T[illegible] and its Thought

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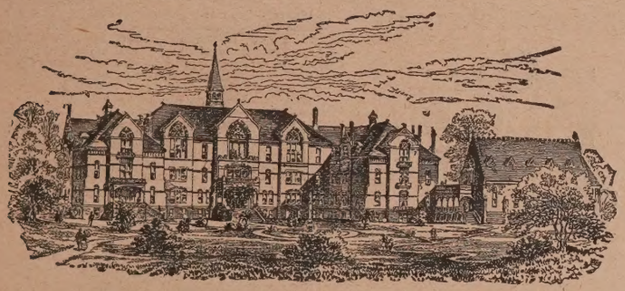

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The Living Church

Saturday, May 5, 1894

News and Notes

A CORRESPONDENT calls attention to some amusing notes in a California paper. One writer solemnly warns the reader: "Be not like the Foolish Virgins, but take the stitch in time that saves nine!" His idea seems to be that they were refused admission because they failed to mend their clothes! Is this "higher criticism?" Another writer slides down the Pacific slope with the exclamation: "His deeds will long be remembered, and after that will live in history!"

EUROPEAN NEWSPAPERS have discovered that Louis Kossuth was by birth a Jew, his original name being Lewin Kohut. Attention is drawn to the fact that several other men who have figured prominently during the same period, were of Jewish lineage. Among these were Disraeli in England, Cremeux in France, Mazzini in Italy, and Karl Marx in Germany. A Jewish journal commenting upon this, enlarges the field. "The heroes of the French revolution," it says, "were also Jews. Robespierre was an Alsatian Jew, Danton a Polish Jew, and Marat, the son of a Jewish bath maker. Above all, the founders of the English nation were descended from the lost tribes of Israel, Saxon being clearly a corruption of 'Isaac's son!'"

THAT THE AUTHORITIES of the Church in Wales are nobly striving to make the Church in every sense the Church of the people is evident from many indications. It is in fact the very activity of the Church in Wales and the advance she is making, which have made her enemies so eager to reduce her to poverty. So long as she was chargeable with sluggishness and neglect, no hand was raised against her. An example of the life and vigor which is everywhere displayed by the newer bishops of the principality, is seen in such statements as the following: The Bishop of St. Asaph has served a monition upon the Rev. W. Venables-Williams, vicar of Llanrillo, and upon his churchwardens, that he must on every Sunday and holy day throughout the year, hold a full Welsh service and sermon in the parish church.

"IMAGINE the horror," says *The Independent*. THE LIVING CHURCH spelled "Herodotus" with an "i" where an "o" ought to be! If editors and proof-readers did not live in glass houses, it would be more fun to throw stones. A typographical error may be found on almost any page of a weekly paper, but one has to look a long time before finding such a literary blunder as *The Independent* perpetrated the week before it brought its microscope to bear upon the unfortunate "Heroditus." In a serious article upon "The Day of Salvation," it informed its readers that Longfellow says:

> Leaves have their time to fall,
> And flowers to wither at the north wind's breath,
> And stars to set; but all,
> Thou hast all seasons for thine own, O Death!

Almost any book of quotations would inform the writer that this is quoted from Mrs. Heman's "Hour of Death."

THE REPORT that Archbishop Corrigan had been summoned to Rome to answer the charge of secretly attempting to undermine the influence of Mgr. Satolli, is now denied. It is asserted that so far is this from being the case, that the real conspirators are persons in this country who are endeavoring to ruin the Archbishop. In short, the feud between certain ecclesiastics of high rank is as bitter as ever, and the envoy has not succeeded in patching up an enduring peace. The most significant feature of the affair all through is the anxiety shown on both sides to justify themselves in the secular press. In the matter of Bishop Bonacum's conflict with his priests, a further step even than this has been taken. The Bishop has procurred an injunction against a priest in Lincoln, Neb., to prevent him from continuing to officiate in the parish church. This would seem a very wide departure from the old rule against resorting to the secular courts in spiritual affairs.

WHEN BISHOP SHORT of Adelaide, South Australia, was alive, certain property was given him in trust for his see. It was given to Bishop Short and "his successors in office." Now Bishop Short was appointed under letters patent from the Queen, but Bishop Kennion, his successor, was canonically elected by his diocese, under the English decision which made it unnecessary that a colonial bishop should be nominated by the Crown. Thereupon a tenant of some of this property refused to pay rent on the ground that Bishop Short has no successor. In so clear a case it might have been thought that the courts would make short work of the obstinate tenant. But the synod decided to ask the colonial legislature for an Act ratifying the undoubted fact that Bishop Kennion is the successor of Bishop Short. The lamentable feature of the case is that the Dissenters of the colony united to oppose this Act by every possible means. They were determined that the infant Church should be despoiled of its small possessions, though given by private munificence. It had been disestablished, it must therefore be stripped naked. Equity in the end triumphed, and the Act was passed.

TWO EXPEDITIONS to the North Pole are occupying a share of public attention. One of these is headed by an Englishman, Frederick Jackson, the other by Walter Wellman, an American newspaper man. The plans of the two are somewhat characteristic of the nationalities of the two men. Mr. Jackson proposes to occupy four years. He will advance by easy stages, establishing depots of supplies at one point after another, fortifiying, as it were, the ground which he gains from place to place. Mr. Wellman, on the other hand, undertakes to accomplish the feat by a sudden dash in a single season. He has made all his preparations upon this basis. He has taken advantage of all the latest expedients and improvements which can be made to serve the turn of such an expedition. Prepared food of the highest nourishing quality occupying the smallest amount of space will be taken in great abundance. Aluminum has been utilized in the manufacture of boats of extraordinary lightness and strength. Mr. Wellman has even secured a special breed of dogs superior, as he thinks, to those employed by the Eskimaux. It is hard to define the precise practical utility of such expeditions, but it seems certain that so long as there is anything on this globe which remains unknown and mysterious there will not be wanting men, who through any hardship and danger, will persevere in the endeavor to penetrate the secret.

A REMARKABLE FRESCO PAINTING is said to have been discovered recently in the catacomb of Priscilla, by Joseph Wilpert, a young archæologist who had several drawings of portions of the catacombs on exhibition at La Rabida, during the World's Fair. Observing that a portion of the walls of the "Greek chapel" in this catacomb was encrusted with a limy deposit, he conjectured that something might be hidden under it, and by the application of a strong acid succeeded in dislodging the coating of lime, bringing to light a painting of peculiar interest. It represents six persons, one of them a woman, seated at a semi-circular table. At the head of the table, in the place of honor, is a bearded man dressed in white, holding in his hand a round cross-marked loaf. Near him is a flagon or vase. There are also plates containing fishes and more of the cross-stamped bread. On the ground are depicted seven baskets of bread. It is probable that the scene represents an early Christian *Agape*, or love-feast. The picture is pronounced to be not later than 150 A. D. The style of art marks it as belonging to the age of the Antonines. The conjecture of the discoverer, that it represents the Eucharistic Celebration itself, may safely be set aside as inconsistent with contemporary notices. But it corresponds sufficiently well with the love feast, which in the second century took place after the Celebration. A relic of this observance in the Coptic churches of Egypt, in the form of a distribution of blessed bread, was recently observed by Dr. Locke of this city. It is, we believed, common throughout the Eastern Church, and is also practiced in some of the French churches.

A DISSENTING MINISTER, the Rev. Dr. R. F. Horton, recently delivered a lecture in his chapel, near London, on "The Christian Creed," during which he asked his hearers to rise and repeat the Apostles' Creed, which they did with great heartiness. Considering the vacillations of some leading Dissenters in connection with the recent discussions about religion in the London School Board, this circumstance is regarded by the Church papers as reassuring. Not so, *The Christian World*, a prominent organ of Dissent. It calls this form of sound words, which surely most Christians would regard as nothing more than the Gospel in brief, "a mediæval Creed." It thinks that only a congregation of theologians, who have "beaten out on the anvil of actual conviction their expresesd belief that 'Christ descended into hell,' or 'that He shall come to judge the quick and the dead,' and that there will be a 'resurrection of the body,'" ought to be asked to repeat such words. We should have thought that if anything is clearly declared in the New Testament it is these very statements. *The Christian World* condemns the demonstration as "theatrical." It is only too sadly evident that the censure proceeds from such rooted hostility to the Church as would refuse even the appearance of holding the Christian Faith in the same terms. Dr. Horton is not unknown on this side of the water. He was the author of the Yale Lectures on Preaching for 1893.

Brief Mention

"Consecutive polygamy," is what Bishop Hare calls the present divorce laws of South Dakota. He has refused, we are told, a thousand dollars, offered for his Church work, by a rich "colonist," who was waiting in Dakota for a divorce.———One of the latest advertisements of "religion as she is preached", is a big sign over a mission meeting-house in Chicago: "Bischoff, the funny preacher!" "Wolf, the cornetist!" Within sight and sound of this "attraction", the Salvation Army are sounding the loud timbrel, and singing, "Can she make good cherry pie!" That is one of the tunes, though the words may be "adapted."———Dr. S. Weir Mitchell, of Philadelphia, a poet of no mean reputation, and a good Churchman withal, is giving readings in the large cities, and the proceeds will be devoted to the preservation of Roanoke Island, N. C., where in 1584, the first footprints of the English race on this continent were imprinted, and where, three years later, Virginia Dare, the first American child, was born. A tract of about 240 acres, including these historic remains, is now for sale, and it is proposed to raise $15,000, incorporate a stock company, and preserve from further decay. Raleigh's Fort.———A Chicago paper announced that "most of the Episcopal churches in the city kept Palm Sunday." The diocesan paper says: "Will the reporter kindly call at the Church Club, where a leather medal awaits him."———Since the bishops are coming out so strong in *The Independent* against changing the canons so as to allow interchange of pulpits, *The Interior* declares that they are against any practical form of Church union; that all their overtures "are intended to be taken in a Pickwickian sense."———London is a unique city in many respects, but the climax would seem to be reached in that part of it that lies below its surface. Beneath Queen Victoria st., a busy thoroughfare, runs a steam railway, below that, an electric railway, reaching its terminus at a depth of about 63 ft. betow the streets, where it communicates with another line, the Central London, at a depth of 80 feet.———It is curious to note, says *The Scottish Guardian*, how universally the designation of Holy Week, as applied to the week before Easter, has come to supersede that of Passion Week, which was the term always used by English Churchmen up to a recent date.

New York City

At the Confirmation at St. Ann's church, on the 4th Sunday after Easter, already referred to in these columns, the Bishop administered the apostolic rite to 50 deaf-mutes.

The Rev. Wm. Walton Rutherford, who for some time past has been acting as assistant minister of St. Ignatius' church, has relinquished his duties there.

At the church of the Holy Cross, the Bishop administered the rite of Confirmation on the afternoon of the 5th Sunday after Easter.

The Old Guard attended St. Thomas' church, in a body last week, and listened to a sermon from the chaplain, the Rev. Dr. John W. Brown, rector of the church. The music was rendered under the direction of Mr. Geo. W. Warren. The Old Guard Band was also present.

The church of the Holy Trinity, the Rev. Dr. E. Walpole Warren, rector, is making effort to clear off indebtedness on the property of its summer "fresh air" home, located on the shore of Long Island Sound, not far from the city. Arrangements are making for the annual summering of the poor children of the congregation, at this home.

At St. Bartholomew's Parish House, an industrial work is provided for poor working women, who cannot otherwise obtain employment. The pressure of want during the recent winter season, has depleted the funds which support this charity. During the past three months, the number of women aided thus to help themselves, has averaged 100 a week.

The fourth of the lectures on the Papacy under the auspices of the Church Club, was delivered by the Rev. Robert Ritchie, of St. James the Less, Philadelphia. The lecturer traced with eloquent force the relations of the Papacy to the Middle Ages, and described in a scholarly manner, the contests arising between it, and the developing power of feudalism. He touched upon the conflicts of the Norman and Plantagenet kings with papal claims in England.

Last week died the widow of a distinguished clergyman—the late rector of the church of the Incarnation, the Rev. Dr. Henry Eglinton Montgomery—who continued her residence in this city near the church, after her husband's death. She was a daughter of Hon. James Lynch, Justice of the Marine Court of New York. On her mother's side, she was granddaughter of Dr. Thomas Tillotson, Surgeon-General of the Continental Army during the Revolution. The burial service was held at the church of the Incarnation.

At St. James' church, the Rev. C. B. Smith, rector, an organization has lately been added, known as St. Alban's Guild for boys. It meets weekly, and enjoys certain benefits of gymnasium practice. The guild was founded by the present assistant minister, and its meetings are conducted by Mr. Clarence Smith. The membership is large and is growing. The Brotherhood of St. Andrew has resumed its series of meetings, which are attended remarkably well.

At the new Church Missions House, provision is made not only to welcome Churchmen visiting the metropolis, but to give them practical hospitalities. In the missionary library filled as it is with books relating to the mission labors of the world, and having records of all the missionary energies of this Church, from Bishop White's time, there is a nook where strangers may find desks and writing materials, and other facilities for their comfort. Any Churchman is entitled to these privileges.

The loan agency established some weeks ago in St. Bartholomew's parish house, by the Rev. Dr. Greer, has proved already a marked success. It now is known that more than 1000 persons made application for loans on security during the first week. They included professional and literary men, and teachers, as well as trade workers and poor mechanics. Dr. Greer has concluded that there is sufficient field for this work in loaning on chattel mortgages, without undertaking pawnbroking, as was originally contemplated. The largest sum loaned to a single person is $50, and the rate of interest six per cent. There are manifest evidences of practical good accomplished.

On the evening of Monday, April 23d, the Rev. Dr. David H. Greer, of St. Bartholomew's, delivered an address at Clark's, before the members of the Graduate Club, of Columbia College. The topic was "How to help the poor without pauperizing them." He related the circumstances under which he succeeded in starting a loan bureau last February, gave an encouraging account of the progress of the bureau, and expressed his belief that it would prove to be a success from the financial standpoint, as well as a great boon to the poor. He said the success of the experiment already made in the way of providing provident loan societies for the poor, had attracted the attention of several gentlemen in the city who were interested in the subject, and he believed that other societies would be established on the same basis.

At the semi-centennial celebration service of the Church Mission to Seamen of the City and Port of New York, held, as already announced in these columns, in the church of the Holy Trinity, on the evening of the 4th Sunday after Easter, a large congregation was present, and much interest shown. The Bishop, who is president of the society, was in the chair, and there were present with him in the chancel, the Bishop of Western New York, and the Rev. Drs. E. Walpole Warren, Arthur Brooks, and D. H. Greer. Bishop Coxe preached the sermon, and referred to his own relation to the early days of the society, when it had its growth as an offshoot of the Church City Mission Society. He commended the spiritual needs of sailors to the financial aid of such persons of wealth, especially, as were accustomed to make voyages to Europe. In closing, the Bishop urged that Churchmen of this great sea port should endeavor to make every ship that sails from it, the bearer of the message of salvation.

At the church of the Beloved Disciple, the Rev. S. Gregory Lines, rector, it was not expected that there could possibly be a large class for Confirmation, 111 having been confirmed less than a year ago; but on Wednesday evening, April 18th, Mr. Lines presented to the Bishop a class of 81, remarkable not only in size but in other particulars. The average age of the men was 21 years, that of the women 25 years. There were 21 married men and women, one of them being 73 years of age. According to their birth or early education, one had been a Methodist, one a Congregationalist, two, Unitarians, five, Presbyterians, 10, Romanists, and 12, Lutherans. The members of the class made their first Communion on the following Sunday at the early Celebration.

The mission of Grace church has a very flourishing mothers' meeting, conducted by Miss Potter. The services are ended at this time of the year by an annual festival. A pleasant feature this year was the distribution of growing flower plants, which may serve for many a month to brighten dark homes. During the winter the mothers worked at garments which were afterwards sent to the missionary fields of the Church. The work of Bishop Talbot and of Miss Sybil Carter was aided. This parish wisely selected potted plants as rewards to the children of the mission kindergarten at their festival also just held. The exercises for the children began early with a reception of the little ones and their dolls. Later kind friends assembled, including the rector and Miss Huntington. Kindergarten games were gone through with to show the extent of the instruction received during the year, and then a supper was served, bright with decorations and candle lights. As the kindergarten is scarcely a year old, the success of the festival was especially gratifying. Grace church Nursery also has held its annual child's festival.

The Church Club met at its club house on the evening of St. Mark's Day. There was an unusually large attendance of members, to listen to the discussion of the theme, "How far the Church should concern herself with the temporal welfare of mankind." The speakers appointed were the Rev. Dr. Wm. S. Rainsford, the Rev. W. E. Johnson, and Gen. Wager Swayne. The president, Mr. Geo. Zabriskie, was the chairman. Dr. Rainsford was unfortunately prevented by sickness from being present, and Gen. Swayne ed the discussion. He pointed out that while the Church was in its aim and work a spiritual body, it yet had touch with temporal things. Temporal benefits to the needy might sometimes be faulted as of the nature of unworthy inducements, but he held that even if some people sought the Church in consequence of the temporal advantages derived from their association with it, good was accomplished. He considered that primarily the Church was not for the purpose of relieving temporal distress. It really has no connection with temporal philanthropy, except to bring men into it by the investment of the spirit of the Saviour. Gen. Swayne was followed by the Rev. W. E. Johnson, who contended that the Church was a charitable institution. He thought that it would be well for the clergy to live in the atmosphere of those whom it was most desirable to reach. "Until we get a ministry," he said, "that lives where it has work to do; until we can get a laity whole-hearted and far-seeing enough to invest money in flesh and blood, to live among the flesh and blood of the poor, there will be no danger of the Church's doing too much. The isolation of some of these poor people is awful. They live in tenement houses, but do not have a single family living around them to whom they can make a visit." Sympathy is one of the great needs of the poor. In answer to the query, how far should the Church concern herself with the temporal welfare of mankind, he would say, that she should concern herself far more than she has ever done. A general and interested discussion by others present followed his address.

The year book and register of Trinity parish for 1894 has just been issued. It gives the list of the various churches and charities under Trinity's care, and also a complete list of the clergy. Brief histories of the chapels are published, together with their statistics. In the appendix is a detailed description of the brass doors in Trinity church, presented by Mr. William Waldorf Astor as a memorial of his father, the late John Jacob Astor. There are three handsome photogravures of the door. The death of the philanthropist, Col. Richard T. Auchmuty, the founder of the New York trade schools, is appropriately honored by a well-written sketch of his life. The numerous charities of Trinity show a fine record of work. This is detailed under the heads of Trinity hospital, Trinity parish cooking school, and Trinity school. Besides sustaining St. Paul's, St. John's, Trinity, St. Chrysostom's, St. Augustine's, St. Cornelius, St. Agnes', and St. Luke's chapels, the parish has granted aid to St. Luke's, All Saints', Holy Martyrs', Epiphany, St. Peter's, Holy Apostles' St. John the Evangelists', St. Ann's, St. Ambrose's, St. Philip's, St. Andrew's, St. Mary's, St. John the Baptist churches, and the church of the Redeemer. Annual allowances are also made to the Seamen's Mission, City Mission Society, Italian and Spanish missions, Church German Society, Church Temperance Society, Hobart College, and St. James' church, Hyde Park, New York. St. Luke's hospital receives from the parish $2,000 a year, for which five beds are placed at the disposal of poor parishioners. The gifts and allowances made by the vestry to various objects outside the parish amounted, for the past year, to $82,186. There are in Trinity parish 6,488 communicants. During the past year there were 363 marriages, 440 burials, 490 Confirmations, 848 Baptisms. In the Sunday schools are 4,027 pupils, and 350 officers and teachers. In the industrial schools are 1,357 pupils, and 117 teachers. The collections and contributions amounted to $108,523, of which $63,437 was given in Trinity church, and $22,859 in Trinity chapel. For parish purposes there was appropriated $47,411, while $82,186 was appropriated for outside use.

The establishment of the two new professorships in the law department of Columbia College, some time ago mentioned in these columns, was formally announced to the public, Tuesday, April 17th. The appointees are Messrs. Geo. F. Canfield and Henry B. Starbuck, of New York. There has been a considerable increase in the number of students over last year, and the aggregate now is nearly 300 men in this department alone. With the coming of the new professors, it is intended to enlarge the number of lecture courses. Three prize lectureships have been established in connection with the school of political science, their annual value each being $500, tenable for three years. One will be awarded each year. In order to be eligible for these lectureships the candidate must be a graduate of the school, and must have done active work in connection with the Academy of Political Science. A series of 20 lectures, the result of entirely original work, will be required annually from the three successful candidates. Prof. Henry Drisler, the retiring dean of the department of arts of the college, is to be honored by the trustees with a gold medal, which will be struck from a special design. As Prof. Drisler has long occupied, with distinction, the chair of Latin and Greek, the medal will bear in profile the heads of Homer and Virgil, copied from antique busts in the possession of the Metropolitan Museum of Art. In connection with the completion of his fifty years of service to the college, a fellowship will be founded, with an income of $500 annually, to be called the "Henry Drisler Fellowship in Classical Philology." The announcement of courses in sociology for 1894–5 shows that Mr. Frederick H. Giddings, who was recently elected to the newly established chair in sociology, means to make Columbia the laboratory of New York statistical reports. Interesting courses will be given next year in this department for the study of general sociology, the evolution of the family, pauperism, poor laws and charities, crime and penalogy, the theory and practice of statistics, the social effects of taxation, and similar subjects. A special feature will be made of statistical work, the Charity Organization Society, University Settlement Society, and similar organizations, furnishing the materials.

The trustees of the cathedral of St. John the Divine have felt unable to take up active mission work on the east side of the city, at the present time, and have so informed a committee which submitted to them a proposition to assume charge of the work at Old Epiphany House. This decision of the trustees is due to the fact that the cathedral is not yet organized in a manner to conduct labors of evangelization. As is well known, the Old Epiphany House is located in Stanton st., in the heart of the most thickly populated community in New York, where it can never hope for local support, but where spiritual and charitable agencies are terribly needed. For many years the work was conducted under the auspices of St. George's parish, and with the personal co-operation of members of the Brotherhood of St. Andrew, but owing to the great growth of the up-town work of St. George's, the Rev. Dr. Wm. S. Rainsford, the rector, determined a year ago to give up this down-town branch of mission energies at the expiration of the lease of the building during April. As already stated in the columns of The Living Church, a proposition was sometime since made to Bishop Potter at a large conference of members of the Brotherhood of St. Andrew, held at the See House, that a Cathedral Chapter of the Brotherhood should be organized to continue the mission, under the auspices of the cathedral. Mr. George Zabriskie, the chairman of a committee of the Brotherhood, then appointed to confer with the trustees of the cathedral, has just recently received the official reply of that body, which puts an end to the plans entertained. But the lease of the mission house has now passed out of the hands of St. George's parish, and at a meeting of the vestry of the church, it has been decided to put the matter in the care of a special provisional committee, to act as it deems best. This committee consists of the rector, the Rev. Dr. Rainsford; the minister in charge, the Rev. Arthur H. Locke; and Messrs. Chas. Edward Tracy, John Greenough, R. Ful-

ton Cutting, and J. Noble Stearns. Mr. Cutting who has from the first been one of the most liberal supporters of the work, has guaranteed to furnish such funds as might be needed to meet the current expenses of the month of April, with the expectation that the future requirements will be adequately provided for at the expiration of the time named. In order to present the matter to the Church people of the diocese, Bishop Potter has invited a number of wealthy men and women to the See House, and explained his views. He said he regretted the possibility of the abandonment of the work for want of suitable financial support, and could not contemplate such a contingency without pain and dismay. "Those who are being ministered to by the Stanton Street Mission," he said, "are those pre-eminently whose bare and burdened lives need the light and cheer, and above all, the immortal courage and hope which the Church can give them. For this reason, rash and unwarranted as it may seem, I have determined to take upon myself the work of finding the means,and continuing the work which the mission is doing." He explained that the annual cost would amount to about $7,000, and he asked that that sum be speedily subscribed.

Philadelphia

With the consent of Bishop Whitaker, the Rev. M. Zara is about to visit his native Italy, after an absence of 24 years; he sails June 2d.

A parish house for Calvary (monumental) church, the Rev. T. Poole Hutchinson, rector, is shortly to be erected at 41st and Brown sts., West Philadelphia.

Confirmations are reported as follows: Annunciation (including 6 from St. Mark's), 26; St. Alban's, Roxboro, 4; St. Barnabas', Kensington, 30; St. Mathias' (including 1 from the Epiphany), 40; Christ church chapel, 7; St. Matthew's including 1 from St. Matthias'), 21; St. Michael's, Germantown (including 1 from St. Luke's, Phila.), 15; Advent, 34.

Mr. A. W. F. Manifold, who was recently deposed from the ministry by Bishop Whitaker, having been received into the Roman Church, has recently returned to this city, after a visit to Rome, whither he went to see the Pope. He did not secure the desired audience, and was authoritatively informed that there was very little hope of his being ordained to the priesthood in that Communion. It is stated that he is again anxious to return to his "first love."

The late Rev. Dr. John P. Lundy was one of the founders of the American Forestry Association and its first president, and nearly 20 years ago was the author of a work which attracted the attention of thoughtful people to the results of the indiscriminate destruction of forests. On the 27th ult., being "Arbor Day," in the presence of a large assemblage, Mr. Lucius S. Landreth, a lay member of the Southeast Convocation. planted a sugar maple, in Fairmount Park, in memory of Dr. Lundy, making a few remarks concerning his wonderful foresight and untiring efforts in the interests of forestry.

The 47th anniversary of the laying of the corner-stone of St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, and the 27th anniversary of the vested choir, were celebrated on the evening of the 24th ult. by the rendition of two anthems by the full choir. The first of these, by Louis Spohr, is taken from the 84th Psalm, "How lovely are Thy dwellings fair." In this work are contained several fine choruses, and a number of solos, which effectively displayed the full strength of the choir. The second anthem, by Handel, "O praise the Lord with one consent," contains four superb choruses, and four solos. Mr. Minton Pyne, the organist and choir-master of St. Mark's, performed, between the Psalms, Handel's Organ Concerto, G minor, No. 5, 2nd set. St. Mark's was the second church to acquire a vested choir in this country, that of Trinity church, New York City, being the first.

Over 1,200 persons attended the dedication of the grand cathedral organ recently erected in St. John's church, Germantown, the Rev. Dr. S. Upjohn, rector, on the evening of the 26th ult. A program of exceptional attractiveness was well executed. The service commenced with the processional hymn, "Alleluia, sing to Jesus," by a choir of 80 voices, representing the combined choirs of St. Luke's, St. Martin-in-the-field's, St. Paul's, Chestnut-hill, and St. Mary's, Burlington, N. J. After a short service, including the Lord's Prayer and several collects, an organ recital was given by Prof. Geo. Alex. A. West, F. C. O., of St. Luke's, assisted by Prof. W. D. Matthews, of Burlington, N. J.; Franklin Taylor, of St. Martin-in-the-fields; and Carlton C. Mitchell, of Boston, the designer and builder of the organ. The choir rendered selections from Haydn's "Creation," including all of the choruses and several recitations.

A brass plate has been placed on the north front of the organ, on which is inscribed:

These organ fronts are placed here in devout thankfulness to Almighty God for the restoration of the daily Eucharist at the altar of this church, and for the pleading of the Holy Sacrifice as the chief act of worship on the Lord's Day.

A handsome rood screen has just been placed in this church, which bears the following inscription:

To the glory of God, and in memory of Edward Ingersoll, 1817—1893, and Anna Chester Warren, his wife, 1826—1891.

On the opposite side is another, reading:

The righteous live forevermore, their reward also is with the Most High.

The 31st anniversary of the Hospital Mission was observed on Sunday afternoon and evening, 22nd ult, in the large hall of the mission building in the rear of the hospital. The children of the infant department, over 500 in number,sang carols, answered questions propounded by Miss Catherine Biddle Vandervoort, the superintendent, and listened to an address by the Rev. A. J. P. McClure. To this succeeded the main Sunday school celebration. Mr. Richard Harris, superintendent, read his annual report, and addresses were made by the Rev. C. C. Walker, the Rev. Mr. McClure, and the Rev. F. P. Clark, minister in charge of the mission. In the evening about 800 members of the several Bible classes assembled. After Evening Prayer, said by the Rev. Mr. Clark, assisted by the Rev. Wm. M. Harrison, chaplain of the hospital, an address was made by the Rev. Prof. L. W. Batten, Ph. D. This mission work was begun in 1863, by Miss Catherine Crawford Biddle, who was in attendance at the celebration. The membership of 24 in her original class has grown to 2,150 persons enrolled in the Bible classes and Sunday schools. During the past winter over $5,700 were raised by the mission's friends for relief work among the unemployed, besides upwards of $3,000 contributed by the congregation for expenses and general church work. It may be added, that all this was accomplished by the mill hands of Kensington, and in the midst of the hardest of "hard times."

The committee on the diocesan house has succeeded in disposing of the Broad st. property, which had been purchased last year as the site for the proposed edifice, and which was relinquished as not being as eligibly situated as the one more recently acquired. Of a number of competitive plans submitted to the building committee, those of Bailey and Truscott, of this city, have been accepted. According to these plans the structure will be four stories high, of Indiana limestone or light colored brick, with a slate roof. The description of the interior arrangements,as given in our issue of the 7th ult,was correct as far as stated; but the details of the plans selected show that the building when erected will be a model diocesan house. The "auditorium" will accommodate about 250 persons, and will be provided with a chancel, robing, and organ rooms, at one end, and at the other a platform, so it can be utilized either as a chapel or an assembly room. The Woman's Auxiliary will occupy a room in the third story, with a seating capacity of 150, also reception rooms, etc., all of which can be thrown together by sliding partitions. The building will be provided with electric lights, bells, gas fixtures, steam heat, tile flooring in the hall ways, and spacious staircases throughout, also an elevator run by electric appliances. The style will be English Gothic of the Tudor period,which will give the building an ecclesiastical character. It is the intention of the committee to have large drawings made of the front and side elevations, which will be placed on exhibition at St. Luke's church, at the time of the diocesan convention. The full amount for the building has not yet been raised; but it is hoped that ere the convention adjourns, the whole sum will have been subscribed for.

A "Month's Mind," or a memorial service for the late Robert Henry Neilson, Esq., was held Thursday morning, the 26th ult., at the church of the Evangelists, where "Matins of the dead" were said by the rector, the Rev. Dr. H. R. Percival, followed by a choral celebration of the Holy Eucharist, offered by the Rev. Wm. McGarvey, rector's assistant. At the conclusion of the office, an oration was delivered by Hampton L. Carson, Esq., a college-mate and a colaborer in the ranks of the legal profession. Mr. Neilson was a son of Thomas C. Neilson, president of the Williamsport & Elmira R. R., his paternal grandfather being Sir Robert Neilson, Governor-general of the British possessions in the West Indies. He was educated at the Episcopal Academy and the University of Pennsylvania, graduating therefrom in the class of 1871. Three years later he was admitted to the bar. As a member of a prominent Church family, he was most regular in his church going, and a devout man. When the church of the Evangelists was re-opened in the autumn of 1880 for service, and the vested choir first introduced, Mr. Neilson was the choirmaster, and through his patience and care, such compositions as Mozart No;7, Gounod's St. Cecilia, and "The Sacred Heart", were sung with great credit. Mr. Neilson was also the legal advisor of the parish, and succeeded in bringing matters to a successful termination, after a prolonged litigation. He was for some time accounting warden and one of the parish representatives in the diocesan convention. His entrance into rest eternal occurred on Maundy Thursday somewhat suddenly. The burial office was said at St. Mark's church on the afternoon of Easter Monday.

Chicago

The Rev. F. W. Tomkins, Jr., has resigned St. James' parish, Chicago, and has accepted a call to Providence, R. I.

By appointment of Dean Peabody the next chapter meeting of the Northern Deanery will be held in Zion church, Freeport, May 16th and 17th.

Mrs. Rudolph Williams, G.F.S. diocesan secretary, will be absent from the city for several months, during which time the diocesan president will supply her place. On and after May 10th, until further notice, all communications should be addressed to Miss Groesbeck, 413 Washington Boulevard.

On the afternoon of Sunday, April 22nd, the annual service for the benefit of the St. George's Benevolent Association was held in the church of the Epiphany. The service was intoned by the Rev. Jos. Rushton, chaplain of the society, and the Rev. T. A. Snively, of St. Chrysostom's, preached the sermon. The attendance was large. Excellent music was rendered by the Epiphany choir, under the direction of Mr. E. C. Lawton, choirmaster.

South Evanston.—St. Luke's church has just received a new organ from the Hook & Hastings Co., Boston. The instrument has two manuals, 21 registers, and is built into a chamber by the side of the chancel, the key-boards being located in the chancel opening. Another opening toward the nave shows an exterior of casing and pipes. The chancel opening is also filled with casing and pipes.

Diocesan News

Massachusetts

William Lawrence, S.T.D., Bishop

The 109th annual convention was held in Trinity chapel, Boston, April 25th and 26th. The Rev. George W. Shinn, D. D., preached the sermon from the text, St. John iv: 38. It was an historical review of the growth of the diocese since its formation 97 years ago, and gave a short description of the six bishops who have been over it.

After the celebration of the Holy Communion, the convention formally organized in Trinity chapel. The Rev. Dr. W.H. Brooks was elected secretary,and appointed the Rev. L. C. Manchester his assistant. Two new parishes were admitted to union with the convention, the church of the Redeemer, of Lexington, and Christ church, Newton Centre. The treasurer, the Rev. Charles H. Learoyd, read his report. The total receipts for the year have been $5,112.80, and expenditures $6,223.21, leaving a deficit of $1,110.41.

The Episcopal Fund was considered by Mr. A. J. C. Sowdon, which still remains at $140,000. With no immediate sign of its reaching the $200,000 mark, on account of the depression in financial circles. A renewed effort will be made in the fall. One thousand dollars was granted to the work of the diocesan house. The finance committee ordered an assessment of 3 per cent. of the salaries of the rectors,which was adopted.

At 3 P. M. the Bishop read his annual address in Trinity church. Pleading for an increase in clergymen's salaries he said there was a great waste in the energy and force of the clergy, "due,it seems to me, to two preventable causes. The first cause is a financial one. I find clergymen who ought to be devoting their whole time to the interests of the parish, putting, through lack of sufficient income, a large fraction of it into economies of the smallest kind, running about to get everything at the cheapest, writing sermons which would have double the freshness if a few fresh books were in their libraries, and doing only pretty good work where an increase of salary would enable them to do much better work, and thus strengthen the parish. I want, and I believe that you want,to raise the tone of the public opinion in the Church as to the adequate support of a highly educated and effective ministry. And I know of no more effective way than upon the first signs of relief from the present financial depression, that you begin a movement for the increase of the salary of your own rector, and of missionaries throughout the diocese."

"It has given me great pleasure in these five and a half months to visit 141 different parishes,missions, and diocesan institutions; and if nothing occurs to check my plans, I shall, by July 1st, have visited 46 more, making 187 in all, which, with a few exceptions, completes the visitation of the whole diocese."

On the special need of Church work in the cities the Bishop referred to the fact that the population of Massachusetts is not what it was a half century ago, "or even what it was in Bishop Paddock's day, either in kind or in distribution. There is a concentration about the cities. Formerly the best blood came in from the country to the cities,and under those circumstances, the country churches were welding the character of the future. Now, much of the best blood is in the cities, and in them the questions of the future are to be tought out. Do not understand me as belittling the work of the rural parish. The rector in the village and small town has his dignified and useful position. He can reach the people in a close and personal way which many a city rector might envy. And the problem of the Church and the Christian life in a country town is one that calls for the highest facilities and greatest enthusiasm. I urge, however, that a change of population calls for somewhat of a change of emphasis in our Church work and interests; and that upon the centres of population, the cities and large towns, we must concentrate more thought, money, and enthusiasm."

The committee on the division of the diocese made its report through the Rev. G. S. Converse, D. D. The subject was thoroughly discussed, and no decision was reached till the second day. The archidiaconal system for the relief of the Bishop was finally accepted as reported by the committee, with one or two changes, and this will be tried for one year, and a committee composing seven clergymen and eight laymen will formulate some plan of division of the diocese to report at the next convention. The whole subject of division consumed much of the time of the different sessions, and the final vote decided it expedient.

The Rev. C. H. Learoyd was elected treasurer, and the Rev. E. F. Slafter, D. D., was elected registrar. The Rev. Drs. Edward Abbott, A. St. John Chambre, John S. Lindsay, and George S. Converse; Messrs. H. J. C. Sowdon, Robert Treat Paine, Henry M. Upham, and Edward L. Davis, were re-elected on the Standing Committee.

The report of the diocesan Board of Missions was read by the Rev. R. H. Howe, and showed a total falling off in receipts of $1,577. Appended to this was the report of the general missionary, the Rev. C. W. Duffield, who gave an account of his ministrations in the diocese and the opening out of new fields. The Rev. L. R. Storrs, D. D., of Brookline, and Mr. Robert H. Gardner, were elected to represent the diocese at the missionary council in California. The subject of lay-representation so long before the convention was indefinitely postponed. Parochial reports were long considered, and placed in the charge of a committee. An effort was made to have them made out from one conventional year to another, but it was not carried. After the usual vote of thanks to the wardens and vestry of Trinity church, committee on hospitality, etc., the Bishop closed the convention with prayer.

EAST CAMBRIDGE.—Upon the eve of his departure from the church of the Ascension to the rectorship of St. John's, Millville, the Rev. Samuel Hodgkiss was presented by the parishioners with a gold watch, and his wife received a fine water color sketch.

The Episcopalian Club, at its dinner, April 23rd, at the Hotel Brunswick, gave a hearty welcome to Bishop Hall, of Vermont. Mr. A. J. C. Sowdon, in the absence of the chairman, introduced the Bishop, who thanked the Club for his reception. He alluded to his own personal work in the diocese, and referred in endearing terms to the example of the episcopate of Bishop Paddock, whose methodical and punctual ways he had learned to imitate and appreciate. He then considered the aspect of his work in Vermont. Bishop Lawrence gave a cordial greeting to Bishop Hall, and declared that since he came to the diocese of Massachusetts, he had changed. "While holding to the past, to the old truth, he has moved on in new lines of truth, broadening and advancing as he went." Bishop Clark, in his humorous way, delivered an effective address, and was glad that his good brother had returned from England, and furthermore, one thing about it was excellent, he could not be abstracted again. They had imported him from England, and apart from his work in Vermont, he would be a bond of union with the old mother Church of England. Bishop Niles told some reminiscences of Boston laity. The Rev. Dr. Parks, rector of Emmanuel church, and Dr. Lindsay made addresses, also the Rev. G. J. Prescott, Messrs. George Perkins, Judge Putnam, and Robert Treat Paine.

Bishop Hall preached a memorial sermon on the life and work of the late Dr. George C. Shattuck, in St. Paul's church, April 24th. The service was in the interests of the Free Church Association.

A reception was tendered the Bishop of Vermont at the Diocesan House, Tuesday morning, April 24th. A number of the clergy and laity were present.

The annual meeting of the Church Temperance Society was held in Horticultural Hall, April 24th. Bishop Lawrence presided, and spoke earnestly of the indispensable element of inclusiveness which characterizes the work of the society. Instead of devoting itself to theories and to discussion, it has devoted itself to work at hand, and this was the cause of the success of the society. The Rev. S. H. Hilliard made an excellent report of the society's doings for one year, with particular reference to the coffee-room work, and its helpful influence. The Rev. E. A. Bradley, D.D., of New York, alluded to the need of electing men to the legislature who did not drink, so that good laws might be made, and bad ones repealed. Bishop Hall said a prohibition law would not be enforced unless the drunkard was reformed, for expulsion is needed, not merely repression. After you had expelled the appetite for drink from a man, then prohibition could be enforced. Addresses were also made by the Rev. Endicott Peabody, the Rev. G. L. Locke, of Rhode Island, and Robert Graham, of New York. This meeting was one of the most enthusiastic ever held by the society in this city. The afternoon session, when the old board of officers was re-elected, was presided over by Bishop Clark.

NORTH ATTLEBOROUGH.—Grace church has $663.64 in the bank for a renovation fund. The net receipts for the Easter sale are $335. A new hymn board of excellent design has been given by Mr. J. H. Ashworth. The vested choir, which is doing good service, now numbers 16 boys and six men.

SOUTHBOROUGH.—In St. Mark's church new cottas and cassocks have been distributed among the choir; the cost of them amounts to $156. A processional cross has been given to the parish.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The Ladies Guild of St. Andrew's church, Richmond, who are working hard to secure funds for the "St. Andrew's Summer Rest," for the poor working girls of Richmond, have succeeded in raising about $1,000. While the location has not yet been decided on, probably the mountains of the Piedmont section will be selected. It is estimated that $5,000 will be necessary to carry out the plan. The rate of board will be about $2.00 per week, and the C. & O. R. R. will carry the guests for a nominal fare.

On Sunday morning, April 15th, Bishop Whittle visited Christ church, Richmond, preached and confirmed a class of four. In the evening he visited St. Phillip's colored church and confirmed seven.

The convocation of the Valley of the Rappahannock was held in St. John's church, King George Court House, on Tuesday, April 10. Although the weather was stormy services were held night and morning for three days and were well attended. The next meeting will be held at Oak Grove in October.

April 21st Bishop Whittle visited St. James' church, Louisa, preached, and confirmed three persons. On Sunday, April 22nd, he visited Christ church, Gordonsville, and confirmed 17. In this class was a man 92 years old, who drove a number of miles across the country to be confirmed. The Bishop also confirmed 8 at St. Paul's colored church, Gordonsville.

A ten days' Mission under the auspices of the Parochial Missions Society, has just been concluded at St. John's church, Columbia, the Rev. W. W. Brander, rector. The Rev. L. R. Mason, rector of Grace church, Richmond, was the missioner.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

The Rev. J. H. Forest-Bell writes as follows:

"In the report of St. John's mission, Mauston, which appeared in THE LIVING CHURCH of April 14th, there is a serious error, which, if uncontradicted, will injure our progress greatly. We did not receive $800, but only $80, from outside friends. We are earnestly striving to raise the last $100 owing, in order to go to the Diocesan Council in June for permission to mortgage to the Church Building Fund Commission for the money to put up our rectory and guild room. A freedom from debt is an essential condition, and if we cannot obtain the permit this year, the delay will cause so much injury in the progressive course so happily begun.

MENOMONIE.—April 11th the Bishop visited Grace parish and confirmed 11 candidates, one of whom was baptized a few days before. Since Advent the altar has been raised, and a dossal placed behind it, and recently a handsome brass cross and candlesticks have been presented. The Bishop congratulated rector and people on the signs of improvement, betokening increased devotion and spirituality.

BELOIT.—The choral service at St. Paul's church, April 18th, was a great success. Four teams came from Janesville, bringing some 30 choristers, and a dozen or more members of Trinity parish. About 60 voices took part in the service. The processional was, "Our Mother dear, Jerusalem," St. Paul's choir taking the lead. The music all through the service was very fine. The sermon was delivered by the Rev. Mr. Wotton, on the subject of vested choirs and their right to be. After the service, St. Agnes' Guild provided a banquet in the Odd Fellows Hall, to which nearly 100 persons were invited. The rector of St. Paul's, the Rev. Fayette Royce, spoke a few words of welcome to which the Rev. Mr. Wotton replied.

Southern Ohio

Boyd Vincent, D.D., Bishop

The Convocation of the Columbus Deanery met in Trinity church, Newark, Tuesday, April 10th. The sermon was preached by Dean Torrence, from Acts i: 8. The roll call showed a small number of delegates present. The report of mission work at the different stations was very encouraging. The mission of St. James, at North Broadway, reported that larger quarters would have to be secured. The Rev. W. H. Burbank spoke hopefully of the work at Bellaire and Martin's Ferry. Action was taken by which all the larger towns in the deanery, now unoccupied by the Church, will be visited and reported on at the next meeting of Convocation. At noon, a devotional half-hour was conducted by the Bishop, when he made an excellent address to the clergy on "The Ordination Vow." The afternoon session was devoted to a paper by the Rev. R. R. Graham on "The Prayer Book as a Missionary,' and an address by the Rev. N. N. Badger, on "How can Convocation aid the Sunday School?" A missionary meeting was held in the evening, with addresses by the Bishop, Archdeacon Edwards, and Dean Torrence.

A chapter of the Brotherhood of St. Andrew has been organized in Trinity church, Cincinnati. The members were admitted Sunday evening, April 22. The sermon was preached by the Rev. T. J. Melish.

The mission at Westerville has purchased a lot in the centre of the village, on which it is expected a church will shortly be erected.

Bishop Vincent visited Calvary church, Clifton, on the 3rd Sunday after Easter, and confirmed a class of 12 persons presented by the Rev. E. F. Small. On this occasion he consecrated the new chancel lately added to the church, and dedicated the many memorial gifts to Almighty God. Two new memorial windows have just been placed in the chancel, as companion windows to the circular one over the altar. The design in the right hand window is that of an adoring angel holding a chalice in his hand; and in the other window, a similar angel with an open book. Both windows are very beautiful. The work was done by the Tiffany Glass Co., of New York. Mrs. Fitzhugh, of Pittsburg, Pa., donated one window in memory of her father, George K. Shoenberger; and the Miller family, of Clifton, presented the other in memory of their father and mother, Samuel Miller, and Sarah Kilgour Miller.

The interior of Trinity church, Troy, has been very much beautified by the gift of a number of memorials. The two plain glass windows in the church have been removed and replaced by stained glass ones, which harmonize with the other window. One window was put in by the Sunday school as a memorial of Eliza Lindsey De Frees. Mrs. Emily Royce gave the other as a memorial of her husband, Charles V. Royce, and her daughters Helen A. and Victoria. Mrs. Joseph Dye, of St. John's, Michigan, gave a very handsome bishop's chair in memory of her husband. Mr. Clarence Snook gave a quartered oak hymn tablet, and Miss Flora Allen gave two beautifully carved alms basins.

HAMILTON—A large triple window, executed by the Tyrolese Art Glass Co., has lately been placed in Trinity chancel. The window represents the scene of the Nativity, with Mary and the Child in the centre, and Joseph standing at the right. The Visitation of the Shepherds is in the left section, and that of the Magi at the right. An angel choir is above, holding a scroll with the words, "*Gloria in Excelsis Deo.*" The inscription is as follows: "To the glory of God, and in loving memory of Alexander Gordon, Sr., and Mary Smithson Gordon." The drawing is very fine, and the coloring most life-like.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Northwest Convocation has had in Trinity church, Tiffin, a very satisfactory meeting. There are now 24 clergymen in this convocation, an increase over any previous year, and 17 were present, also an unprecedented number. All regretted the absence of the Rev. Dr. Bates, of Cleveland, who was to have preached the opening sermon on Wednesday, April 18th, but his place was filled very eloquently by the Very Rev. Dean Sykes, of Toledo. Trinity church, Tiffin, is the most beautiful church in the diocese, and stands on the public square, a permanent witness of the labors of the Rev. J. H. W. Blake, now of Indiana. The lay atttendance on these services was better than usual, and the music of the choir of vested youths and boys, led by an accomplished lady, was very effective. On Thursday the largest number ever at an early convocational Communion received. The sermon by the Rev. Ephraim Watt forcibly and practically set forth the claims of the Bible. The closing sermon in the evening by the Rev. C. S. Aves, taught clearly and earnestly some fundamentals about the Church and the Creed. Good missionary addresses were made by the archdeacon, the Rev. W. M. Brown, the Rev. C. B. Crawford, and the Rev. J. W. Armstrong. The 11 missionaries have increased to 36, and all are paid in full to April 1st; all vacancies in the convocation are filled; Kenyon College and all its branches are full of life. After several earnest pleas for a Toledo diocese, a motion prevailed appointing a committee to enquire whether any support for such a move is available. Another earnest debate took place on the Bishop's power of mission, following a paper on the subject by the Rev. Hunter Davidson.

Encouraging reports came from the clergy from which we select a few items: The Rev. B. W. Dougherty, of Huron, has had charge of work in Port Clinton, Catawba Island, and Calvary, Sandusky, as well as Huron. In Calvary 50, in Huron 20, were confirmed. These with 70 in Grace, Sandusky, the Rev. J. G. Butterworth, rector, make 155 for Sandusky and Huron for the year, an unprecedented gain for those points. The Rev. J. W. Thompson, of Bellefontaine (a recent accession to the Church from the Methodists), has in less than a year, had three Confirmations and 10 Baptisms, and has reorganized a Sunday school of 25 pupils. His Sunday school gave $20 in mite chests in Lent, a sum larger than that of several stronger churches. The Rev. E. Watt, of Bucyrus, in six months' work has seen great advance there and in Upper Sandusky. The increase is over ten-fold in attendance, and in the latter, a promising Sunday school is started. Bucyrus has 32 communicants. Mr. Watts had a unique experience in preaching by special invitation for large congregations in various denominations, using the full service of the Church, and having full responses and music.

The Rev. W. G. Wells, of Galion, reported a removal and renovation of the church there, and the erection of a rectory. The Rev. J. W. Sykes spoke of a projected mission at Air Line Junction, and the Rev. W. P. Hopkins, of Emmanuel mission, North Toledo, with 40 pupils.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

SCHENECTADY.—On Sunday, April 15th, there was confirmed a class of 35 at Christ church, 11 of whom were adults. The Rev. Jas. F. Olmsted took charge of the parish on Nov. 1st, and has been indefatigable in adding to the material he found. The Easter offerings, over $250, were sufficient to meet current expenses, but on account of the financial depression, nothing could be paid this time on the mortgage of $2,700. Until that lien be removed the necessary larger church cannot be started.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

On the 4th Sunday after Easter, at Trinity church, Bay City, the Rev. T. W. MacLean, rector, Bishop Davis confirmed a class of 80.

The Missionary League of the Detroit Convocation held a special meeting at the Russell House, April 21st. Mr. John H. Bissell presided. There was an attendance of about a score. Eight new members were elected and assignments were made for holding services at various points in charge of the League. The report of the superintendent, John W. Ashlee, on the work of the organization for the first nine months of its existence, was submitted: 71 services have been held at five different points. The total attendance at these services has been 2,609, there have been 26 Baptisms, of which 9 were of adults; 15 persons have been confirmed. The Holy Communion has been celebrated a number of times. It is felt that the work of the League is sufficiently encouraging to warrant the establishment of services at other points. The report of the treasurer, Mr. F. G. Gibbs, showed receipts since last report, of $58; expenditures, $43.33. The League is sustained by offerings at the mission stations at times of service and by honorary members' fees, $5 per year. An effort is to be made at once to increase the honorary membership. An election of officers for another year will be held in May.

A little more than a year ago, the rector of Christ church, Owasso, the Rev. Sherwood Roosevelt, started a mission at West Owasso. In this mission there are now 150 children in the Sunday school, and a Woman's Guild, with an active membership of 35. An effort will be made to build a church, and to the end, an option has already been secured on two eligible lots. The distance from the great parish church is one and three-fourth miles, and a service is now held in this mission every Sunday afternoon, as well as every Tuesday evening. The rector of Christ church has charge also of St. Paul's church, Caruma, three miles distant.

Trinity church, Bay City, notwithstanding the depressed times, reported at Easter one of the most prosperous years of its existence. As the result of Lenten endeavor, $500 was given, and the floating indebtedness wholly provided for. On the 4th Sunday after Easter, Bishop Davies confirmed 76 persons, 70 presented by the rector, the Rev. Thomas W. MacLean, and 6 by the Rev. Mr. Randell, of St. Barnabas' mission. The class was remarkable in every particular, and had been carefully prepared; adults greatly outnumbering the children, and whole families were represented. In the evening, the Bishop visited St. John's, West Bay City, and confirmed a class of 12 persons, presented by the Rev. Mr. Randell, making the total of 88 persons confirmed at this visitation.

FENTON.—On Wednesday, April 18th, the new St. Jude's church was consecrated by Bishop Davies. A happy thought had suggested a special meeting of the Saginaw Valley convocation for this date, and ten of the clergy were present. There were in attendance also two others who had gone out from St. Jude's church, into the ranks of the priesthood. The instrument of donation and request for consecration was read and presented to the Bishop by the Rev. George D. Wright, of Chicago, son of the senior warden. The sentence of consecration was read by the Rev. Thomas W. MacLean, of Bay City, dean of the convocation. Morning Prayer was said by the Rev. Messrs. L. S. Stevens, S. Roosevelt, and Fred K. Hall. The Rev. Lewis C. Rogers preached the sermon. The choice of preacher was indeed most fitting and felicitous, as the father of Mr. Rogers was for many years rector of the parish, passing to his eternal reward while in the faithful discharge of the duties of that office. This fact lent a special interest and pathos to the sermon in all respects most instructive and appropriate. In this impressive service were realized the hopes and prayers of many who had labored long and faithfully for a new church. The Bishop held a reception for the clergy at the rectory, in the afternoon. In the evening, a special missionary service was held, at which addresses were made by the Rev. Messrs. MacLean, Fuller, McDuff, and Wright.

On the evening preceding the consecration of the church, a class of 23 was confirmed, 11 of whom were men, including several of the most influential young business men of the town. The Bishop delivered a stirring address to the class and congregation, drawing much of his inspiration from the personel of the class. The rector of St. Jude's church, the Rev. Wm. T. Cluff, has worked with unremitting zeal and devotion for the upbuilding of the Church in Fenton, ably seconded by a liberal and faithful congregation. A handsome new church, brick veneered, seating in the nave 250 persons, and in the transept 100 additional, has been built at a cost of $6,500, and consecrated to the worship of Almighty God. There has been a large ingathering of souls, an earnest of what the harvest is to be. Well may the Churchmen of Fenton rejoice, take heart, and press on.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

MONROE.—Bishop Cheshire visited St. Paul's church, April 19th and 20th, preached, confirmed nine, and celebrated the Holy Communion. Since last July there has been for the first time a resident priest at this mission, the Rev. F. W. Hilliard, lately returned to the diocese after a long absence. With frequent services and a weekly Eucharist, with zeal and devotion in the people, he finds reason to look for a steady growth of the Church in this important town. A sad loss has been experienced, in the death, on Palm Sunday, of Mr. J. J. Vann, a leading lawyer and citizen, and an earnest and devoted Churchman.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

WAKEFIELD.—On Easter Day a beautiful reredos was presented to the church of the Ascension in memory of Esther Benson Carpenter; also a new chair in memory of Mrs. Mary Robinson. The parish is in a flourishing condition under its present rector, the Rev. Melville McLaughlin. Since his coming here, five years ago, the parish has improved wonderfully in every way. Many new communicants have been added to the Church, and the spiritual, as well as social life, has been quickened.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The Easter offerings for parish purposes (including pledges), at St. Ann's church, the Rev. R. F. Alsop, D.D., rector, aggregated $2,295.29. An important charity connected with this parish is St. Christopher's Day Nursery. It has been straitened by insufficient accommodation, but now the house, No. 283 Hicks st., has been offered by Mr. Wm. G. Low. The value of the property is $9,000, of which $5,000 is represented by a mortgage which the board of managers will assume. The expenses of removal, and of some alterations, and the carrying of this indebtedness, will increase the outlay for the present year, but larger facilities will be enjoyed, and it is hoped that through benefactions of friends, its new home will be cleared of debt. The chapel of St. Ann's has lately received a valuable gift from an aged and devoted communicant of the Church—two handsome copies of the revised Prayer Book, in morocco binding, bearing the inscription: "Presented to St. Ann's chapel by Margaret C. Morrill."

At St. Mark's church, the Rev. Spencer S. Roche, rector, on Easter Day, there were presented by Mrs. M. Howey a brass prayer desk in memory of her husband, Walter J. Howey, and a brass litany desk, in memory of her daughter, Jenny E. Howey. The same donor also gave Prayer Books and altar service books for use in the chancel, and a brass reading-stand and service book, for use in the second division of the Sunday school, of which her daughter was a member. At the visitation of the Bishop, in Easter week, 45 persons received Confirmation.

At St. Luke's church, the Rev. H. C. Swentzel, rector, offerings amounting to $2,677.84 were made at Easter. Of this sum $1,621.28 will be applied to the requirements of the parish; the remainder, amounting to more than $1,000, has been apportioned among a variety of objects, mostly of a missionary character, in the foreign field, in the West, and at home.

The Bishop visited the church of the Epiphany, on the evening of Sunday, April 22nd, and confirmed 64 persons, who were presented by the rector, the Rev. James Buchanan Nies, Ph. D. In his remarks, the Bishop expressed much pleasure in confirming so many in this young parish, and spoke of the condition of its affairs in the hands of its energetic rector as extremely encouraging. The music was well rendered by a choir numbering 25.

On the morning of April 22nd, the Bishop confirmed 18 persons at Calvary church, the Rev. Cornelius L. Twing, rector. The Rev. Dr. Samuel M. Haskins assisted in the service. In his address, the Bishop laid some stress on the fact that Confirmation is not "joining the Church," but assuming personally the obligations incurred at Baptism.

Preparations are actively making for the celebration of the 25th anniversary of the Bishop's consecration. It will be observed partly in Garden City, and partly in Brooklyn. The first day of the convention, May 15th, will be given entirely to this. Addresses, eight in number, and five minutes each in length, will be made by speakers who will represent the different institutions and interests of the Church, and the handsome pastoral staff, costing $750, will be presented. In the afternoon, the Bishop and Mrs. Littlejohn will receive the convention and visiting guests at the See House. In the evening, Bishop Potter and Mr. Alexander E. Orr will deliver addresses at the church of the Messiah, Brooklyn. On the evening of the 16th, there will be a musical festival at St. Luke's church, Brooklyn. On the evening of the 17th, the Church Club of the diocese will give a reception to the Bishop. A fine loan collection of paintings will be exhibited on the walls of the Academy Assembly Rooms and Art Gallery, for this occasion, and these on subsequent days will be shown to the public at a charge, the proceeds to be given to the Church Charity Foundation.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

FREDONIA.—Easter at Trinity church, the Rev. J. J. Landers, LL. D., rector, was fittingly observed. The offerings amounted to $550. Dr. Landers reports the reception of 25 individuals, many of them heads of families, from the Presbyterians, these brought letters certifying to their standing as members of the Presbyterian society. Ten other persons from the same church will be added to these, making 35 accessions to the Church in one parish, and they will all be prepared for Confirmation to be administered at the next visitation of the Bishop.

The mission at Irving, Chatauqua Co., under the auspices of the Laymen's League, of Buffalo, was recently visited by the Rev. T. B. Berry, rector of the church of the Good Shepherd, Buffalo, who spent a week there. Mr. Berry baptized nine persons, infants and adults, on the evening of April 9th, making 18 whom he has baptized in the mission since March 1st, and subsequently, on three evenings of the week, he met a class numbering about 20 persons, whom he instructed preparatory to the rite of Confirmation.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

April 8th, Bishop Capers visited the church of the Holy Communion, Charleston, in the morning, preached, and confirmed a class of 40 persons, and celebrated the Holy Communion. The same night he preached again at a "united service" held in this church. On Wednesday, April 11th, in the afternoon he confirmed two persons at Grace church, by special request, and at night visited St. John's chapel, preached, and confirmed a class of 37.

A beautiful memorial flagon was used for the first time at the early Communion on Easter Day, at Grace church, Charleston. It bears the inscription, "In memoriam, Margaret Stock Davis." At the same service was also used for the first time a brass book rest for the Communion table, presented by a lady in the congregation. Bishop Capers will visit this parish for Confirmation on Sunday, April 29th.

The offertory on Easter Sunday, at Grace church, Charleston, amounted to $750, and that of the Sunday school was $150. This Sunday school has 30 teachers, and 220 scholars.

California

William F. Nichols, D.D., Bishop

The 44th annual Convention assembled in the church of the Advent, San Francisco, Tuesday, April 24. The session was opened by the celebration of the Holy Communion. The sermon was preached by the Rev. John Gray, from I Kings xxxii: 12, and dealt with the problems of the times and the Church's duty in that relation.

The Rev. F. H. Church was re-elected secretary, and he appointed Col. A. S. Hubbard as his assistant.

The Bishop reported, in his address, 885 Confirmations; 3 adult and 26 infant Baptisms; 7 weddings, and 12 burials.

Wednesday morning, the regular order of business was the missionary work of the diocese. The secretary of the Board of Missions, the Rev. John A. Emery, read his annual report, showing 21 clergy receiving appropriations from the Board, and 12 doing missionary work without appropriations. These served 70 different stations. Receipts from pledges and offerings for missions, $12,174.87; gifts, subscriptions, etc. $10,962.13; quarterly and other offerings, $6,130.72; making the very creditable showing of $29,267.73, for the year.

Dean Mynard, of the Northern Convocation, and Dean Restarick, of the Southern Convocation, read their reports. Missionary addresses were delivered by the Rev. Messrs. L. C. Sanford, of Selma and Fowler, W. B. Burrows, of Santa Ana and Orange, J. Nicholas, of Sonora, Freer, of Lompoc, and J. S. McGowan, of Fresno Flats. These were full of interesting information.

The elections resulted in the choice of the following persons: Standing Committee, the Rev. Messrs. R. C. Foute, T. M. Perkins, E. B. Spalding, L. H. D., Hobart Chetwood; Messrs. George W. Gibbs, A. N. Drown, W. B. Hooper, C. D. Haven. Board of Missions: the Rev. Messrs. E. J. Lion, John A. Emery, F. J. Mynard, W. H. Moreland; Messrs. A. H. Phelps, G. H. Kellogg, W. A. M. Van Bokkelen, and Dr. H. C. Davis. Registrar, the Rev. B. Ackerly, D. D.

The Bishop appointed as committees on division of the diocese: from the Northern Convocation, the Rev. R. C. Foute, the Rev. Dr. E. B. Spalding, the Rev. F. J. Mynard; Geo. W. Gibbs, W. R. Hooper, A. N. Drown; from the Southern Convocation: the Rev. A. G. L. Trew, D.D., the Rev. H. H. Restarick, the Rev. John Gray, and H. T. Lee, Judge Winder, Dr. J. E. Cowles.

During the sessions prayers were offered in the interest of sions, each day at 12 o'clock.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

April 20th, at St. Peter's church, Norfolk, Bishop Randolph administered the rite of Confirmation to 20 candidates. The Bishop preached an able sermon, and was assisted in the service by the rector, the Rev. W. R. Smith, and the Rev. Beverly D. Tucker.

April 5th, Bishop Randolph visited St. Luke's church, Courtland, and confirmed six. The same day he visited Franklin church, and confirmed two. The Bishop has just completed a tour of visitations to the colored churches in Brunswick and Mecklenburg counties, confirming in all 88 persons. He also visited St. Andrew's parish, Brunswick Co., confirming nine.

The Brotherhood of St. Andrew, of St. Luke's church, Norfolk, is building a chapel in Huntersville, a suburb of Norfolk, to be known as St. Andrew's. Six years ago they opened a reading-room in the vicinity, and then began a Sunday school, after which regular services were held Sunday afternoons, and the attendance increased until the hall, which was hired, became too small. The entire expenses have been borne by the Brotherhood, who have also maintained the services. During this period three young men from St. Andrew's have become candidates for holy orders.

The chancel guild of Trinity church, Staunton, has made a present of a credence and Communion linen to the church at Clifton Forge.

The vestry of Trinity church, Portsmouth, have decided that when the building is completed and re-opened for services, all the pews are to be thereafter free.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

Since the Rev. C. H. Thompson, D. D., has taken charge of St. Mary's church, Augusta, which is the only colored Episcopal church in that city, many improvements and changes have been made in the church. The altar has been made larger, and raised upon a platform with three steps. A new chancel rail has taken the place of the former one, and the floor within the sanctuary has been covered with a velvet carpet. The interior has been newly painted and frescoed, and the building put in thorough repair.

At a meeting of the Board of Missions held recently, the following report was made: Pledges paid wholly or in part, $3,803 92; collections in missions, $306,20; special gifts through the Bishop, $703.25; total received, $4,813 43. As the appropriation for missions was $6,000, there remains a large amount yet to be made up.

April 8th, Bishop Nelson visited St. Thomas' church, Thomasville, in the morning, and confirmed six, he also celebrated the Holy Communion and preached. In the afternoon he opened the new chapel of the Good Shepherd for the colored people of Thomasville; 32 were confirmed, and the Bishop preached to a crowded church.

New Jersey

John Scarborough, D.D., Bishop

The work of the Burlington Convocation, as shown in the annual report of Rural Dean Perkins, marks steady progress and thrift. The missions of Hammondton, Millville, and Vincentown, are in a prosperous condition. At the latter place, Mr. and Mrs. A. J. Childs Drexel are making large improvements in the church, and furnishing anew the chancel, as a memorial of the late Anthony J. Drexel, of Philadelphia.

When the large hotel at Netherwood, near Plainfield, was erected a few years ago, a chapel was added, which was intended to be "non-sectarian." This did not work satisfactorily, and the services were discontinued. A number of gentlemen living near secured it for an Episcopal church, and it is now in a prosperous condition. At a recent visitation, a class of 13 was confirmed by the Bishop. The Rev. S. P. Simpson is minister in charge.

Near South Amboy there is a congregation made up almost entirely of Danes. The Rev. Sven Gertzon, himself a Dane, ministers to them in their own language. They are accustomed to a liturgic form of worship. The children all speak English, and prefer it, but the older people esteem it a great privilege to have prayers and sermon in good Danish. There is a large Sunday school, and a day school as well.

The sea-shore churches are being put in order for summer use. Manntoloking will, ere the season closes, be free from debtedness. St. Mary's-by-the-Sea, Point Pleasant, has paid its last dollar of debt. The church will miss the presence of the Bishop of Chicago this year, as his cottage is offered for rent. St. James', Atlantic City, will be opened for services this summer as usual.

BURLINGTON.—Two new clergy stalls have been placed in the chapel of the Holy Innocents, St. Mary's Hall. They are the gifts of the Society of Graduates in memory of their late president, Miss Caroline Mitchell, of Burlington, who ever labored for the happiness and prosperity of the Hall. Last fall, the Agape Society, of St. Mary's Hall, offered a prize to St. Margaret's school, Tokio, Japan, for the best English composition sent for examination by Easter. Three excellent little essays were sent, and the girls of the Agape Society enjoyed the pleasure of awarding and sending the gifts to those Japanese maidens in far-away Tokio.

TRENTON.—The Rev. Henry M. Barbour recently completed his 19th year as rector of Trinity church, and under his ministration the parish has become one of the leading ones in the diocese. Through the efforts of the Brotherhood of St. Andrew, a movement has been set on foot whereby a fund has been accumulated for the interior improvement and re-decoration of the church. The work will be commenced early in the summer.

Christ church, the Rev. E. J. Knight, rector, but a few years ago a feeble mission in Chambersburg, is now a strong self-sustaining parish, supported entirely by the free-will offerings of the worshippers. The crowded condition at the services shows that a large church edifice, on the lot set apart for that purpose, will soon be a necessity.

LUMBERTON.—At a recent visitation of the Bishop, 14 persons were confirmed at the chapel of St. Martin's-in-the-Fields. A little more than a year ago, the Rev. Martin Aigner, of Trinity church, Mt. Holly, began an afternoon service at this place. From the first the effort was a success. Land was bought, and a chapel built, and plans prepared for a pretty stone church.

CAMDEN.—Twenty persons were confirmed in St. John's church, the Rev. G. R. Underhill, rector, on April 14th. Five of the candidates were choir boys.

STANWICK.—The new mission, under the care of the rector of Moorestown, gives promise of great things at no distant date. The Bishop made his first visit there on April 8th, and held a Confirmation. Land has been given for a church, and a small fund is in hand to begin the building soon, under the name of "All Saints." At present it is the only place of worship in Stanwick, a manufacturing town of considerable size. The mission has been self-sustaining from the start.

A new mission has just been started at Elmer, under the care of the Rev. Mr. Boyd, of Glassboro, with Mr. Harry Simpson as lay-reader. Services held there years ago, were discontinued through lack of support. Now the proprietor of a large shoe-factory in the town has purchased a lot of land for a church building. There are some 40 persons in the town connected with the Church.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The Rev. Henry Kittson has presented the chapel of Emmanuel with a beautiful brass altar cross. It was dedicated on Easter Day. Under the efficient oversight of the Rev. Mr. Dray, this recently organized parish is gradually making its way to the front, and will become ere long one of the strong parishes of the city.

St. Paul's church will be temporarily closed during the month of May, the main aisles of the church are to be richly tiled, hard oak wood floors to be put in, and a vesting room for the clergy added. The Endowment Fund is now in the neighborhood of $13,000. The church to-day is the prettiest in the city, and possesses some very beautiful memorials.

Christ church, Redwing, had an attendance of over 1,100 at the Easter Day services. This is most remarkable for a small place.

Church work at Hastings, the Rev. J. M. V. King, rector, is being carried on in a decidedly aggressive form. The parishioners are now planning for the erection of a guild house, which is very much needed.

Cheering news comes from Trinity church, Excelsior. New life is being infused into the church under the rector, the Rev. J. E. Dallam. The parish has received quite a number of accessions lately, and the future looks decidedly bright.

On the occasion of Bishop Gilbert's visitation to St. James' church, Fergus Falls, a vested choir of 20 voices sang very creditably. The rector, the Rev. Charles C. Rolli, ttfeels very much encouraged over the outlook of the parish.

Under the satisfactory administration of the Rev. Mr. Hillman at Wabasha, the parishioners are talking of erecting a larger church. The increased attendance makes it a necessity.

Mr. Israel Bergstom, late a Baptist minister, who is preparing for Holy Orders, is doing good service for the church at Lesueur and Henderson, *vice* the Rev. J. H. Griffith, who has gone to St. Paul's church, Albany, N. Y., as assistant priest.

The Ven. Archdeacon Appleby walked from Glencoe to Brownton, a distance of 12 miles, and celebrated Holy Communion. He found the churches at both places free from debt. With earnest work both stations will become successful missions in the near future.

St. John's chapel, Lake Benton, is complete in every respect, and free from debt. It is served by the energetic lay reader, Dr. J. D. Green. Besides holding two services every Sunday, Mr. Green superintends a large and successful Sunday school, ably assisted by Mrs. Green.

The Church Club celebrated its 3rd anniversary with a banquet at Hotel Ryan, St. Paul. Bishop Gilbert presided. Mostly all of the city clergy and a number of the prominent laity were present. All the old officers were re-elected, with the exception of the treasurer. Mr. E. H. Holbrook, of Minneapolis, was elected to fill that vacancy. The Rev. G. W. Smith, priest of Trinity College, Hartford, who happened to be visiting in the city, was entertained as an honorary guest. He spoke on higher education. "Qualifications of Vestrymen" was the principal theme of the evening; with one or two exceptions the prevailing opinion was that vestrymen should be communicants of the Church. The Club is in a flourishing condition.

WINONA.—Bishop Gilbert confirmed a large class—16 males and 14 females—April 22nd, presented by the rector, the Rev. E. P. Chittenden. The Bishop spoke encouragingly of the work at St. Paul's, the flourishing condition of the parish under its able leadership, and noted the beautiful rendition of the service by the vested choir.

MINNEAPOLIS.—Bishop Seymour, on Sunday, April 15th, preached both morning and evening at Holy Trinity church, and confirmed classes at both services. On Saturday, the 14th, the rector, the Rev. A. J. Graham, conducted service in the chapel of the University of Minnesota, and by invitation of the president, Bishop Seymour addressed 700 of the students upon the subject of, "Knowledge acquired and revealed." On Monday evening, the 16th, he lectured to a large audience on "The Modern Roman Claim to Primacy of Jurisdiction." There were representatives present from most of the parishes in St. Paul and Minneapolis, and many clergy came in from rural parishes.

ST. PAUL.—The Rev. Stuart B. Purves, rector of St. Peter's, has been called to England on account of the illness of his mother. Mrs. Purves accompanied him. They expect to return home early in June. The Rev. Dr. Wilson, of Faribault, will look after the spiritual welfare of the parish during the rector's absence.

New York

Henry C. Potter, D.D., LL.D., Bishop

TARRYTOWN.—The Bishop made a visitation of St. Mark's church, on the 2nd Sunday after Easter, and held a joint Confirmation. A class of 15 for St. Mark's was presented by the rector, the Rev. E. B. Rice; and a class of 7 from Christ church, making 22 in all.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

EDDINGTON.—Christ church, the Rev. George A. Hunt, rector, celebrated its golden jubilee, on the 15th anniversary of its consecration, by special services on Thursday, 19th ult. The sermon was preached by a former rector, the Rev. Henry B. Bryan, and Bishop Whitaker was celebrant of the Holy Communion. In the afternoon Dr. Charles R. King read a historical sketch of the church, and the Rev. Wm. B. Burk, of Reading, Pa., made an address.

PHŒNIXVILLE.—The Rev. W. R. Stockton has resigned the rectorship of St. Peter's church after an incumbency of 36 years. The vestry of the church, on the 23rd ult., accepted his resignation, and unanimously elected him *rector emeritus*, with one half of his present stipend, for the remainder of his life, and rent of a house free. They also appointed a committee to present resolutions expressive of affection and high appreciation of his services. Mr. Stockton is in the 74th year of his age.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

Bishop Grafton celebrated St. Mark's Day as the fifth anniversary of his consecration as Bishop of this diocese. There was a special celebration of Holy Communion at 9:30 o'clock, with Bishop Grafton as celebrant, and the vested choir in attendance. In the evening the Ladies' Auxiliary of the Woman's Board of Missions, entertained the Bishop, the clergy, and the members of the choir, at the first annual supper given to the latter organization. *The Daily Commonwealth*, of Fond du Lac, says:

"During his residence of five years in this city, the Bishop has shown himself to be a man of commendable public spirit, who has not only prospered the work of the parish and diocese, but who has at the same time planned and carried out projects which have been very advantageous to the city. Among the most important of these additions to Fond du Lac's prosperity have been Grafton Hall, formerly known

as the St. Monica school for girls, and the Choir school for boys. The latest and most popular project is the Fond du Lac Young Men's Club, and its excellent gymnasium. Since Bishop Grafton's connection with the diocese the cathedral has been enriched in many ways, notably by the new parish house, the chimes, and many interior decorations and conveniences.

West Missouri

Edw. Robt. Atwill, D.D., Bishop

On Wednesday, April 11th, the primary convocation of the archdeacons of the North and Mid-west convened in Trinity church, Kansas City. There were daily celebrations of the Holy Eucharist at 7:30 A. M., Matins at 10 A. M., and Evensong at 8 o'clock. The address of welcome, on behalf of the parish and city, was made by the Rev. Robert Talbot, and the address on behalf of the diocese, in the unavoidable absence of the Bishop, by his archdeacon. The convocation sermon was preached by Ven. G. Mott Williams, archdeacon of Northern Michigan, and was an eloquent and stirring appeal, for deeper consecration of the priestly life in spiritual things. At the business meeting at 2:30 P. M., Ven. W. H. Sparling of Omaha, was elected chairman, and the Archdeacon of West Missouri, secretary.

"The Prayer Book as an advance agent" was the subject of a masterly essay by Ven. E. L. Sanford, who held that when the Prayer Book was introduced by clear and loyal instruction, it became a most excellent agent. A spirited discussion followed the reading of the essay, opened by the Archdeacon of Milwaukee. At choral Evensong interesting addresses on "The archdeacon's opportunity of presenting the Church," were made by the Rev. A. B. Nicholas, formerly Archdeacon of Ohio, amd Archdeacons Sparling and Williams.

On Thursday morning, a paper "The archdeacon in the Primitive Anglican and American Church," was read by Ven. Archdeacon Appleby, of Minnesota. It was a scholarly production, evincing wide research and a deep knowledge of Church history. The thanks of convocation were voted the writer, and a resolution passed requesting the publication of the paper in *The Church Eclectic*.

A forceful essay was read by Archdeacon Brady of Kansas, on "The best mode of raising money for the mission field," and called forth a lively discussion, the leading speakers being the Ven. J. L. Sulger, and Archdeacons Cole and Williams.

At the afternoon session, the Rev. H.H. Morrill of Springfield, read a paper prepared by the Ven. Irving McElroy, Archdeacon of Waverly, on "The archdeacon as a factor for the unification of diocesan work in mission enterprises." The paper was based upon facts drawn from the history of the diocese of Iowa during the past six years, showing its condition as a mission field before its divisions into the two archdeaconries of Davenport and Waverly, and its present prosperous condition. The enforced absence of Archdeacon McElroy was a pointed illustration of the truth of his masterly paper.

Ven Joseph A. Gilfillan, of Minnesota, read a thoughtful and suggestive essay on "The methods and modes of work in new places," wherein the manifold duties of the faithful missionary were lucidly set forth. The discussion was opened by Archdeacon Susan of Milwaukee. The Evensong addresses were made by the Rev. H. H. Morrill, of Springfield, Mo., and Ven. Cyrus T. Brady, of Kansas, on "What hinders men from accepting the Gospel?" Bishop Thomas who was to have spoken, telegraphed his inability to be present owing to a delayed train.

Friday morning, an able paper was read by the Rev. H. H. Morrill, on "The opposition to the supernatural element in Holy Scripture." The Ven. J. B. Sulger read a bright and timely essay on "The literature most helpful in an archdeacon's work; what kind of preaching is needed?" showing conclusively how the general missionary must be equipped, and armed intellectually at all points, and adapted to bring himself in touch with all kinds and manner of men. An animated discussion was opened by Archdeacon Gilfillan, who was followed by Vens. G. Mott Williams, Cole, Susan, Morrill, and others.

In the afternoon, Archdeacon Sanford read a terse and characteristic paper in answer to the question: "How can the Gospel be preached most effectively in rural districts?" The closing essay was one prepared and read by the Ven. G. Mott Williams, "The relation of the archdeacon to his bishop, theoretical and practical." It was a paper of high merit, defining clearly and unmistakably the relation as it should exist; and the discussion was participated in by many of the archdeacons present. At Evensong the archdeacons of Indiana, and the South Platte, made stirring addresses on the "part the Sunday Schools should take in missionary work."

Saturday, the 14th, was observed as a quiet day, under the direction of Fr. J. Stewart-Smith. The day was one of great spiritual refreshment to all; the instruction and meditations being based on the priest's life as a sacrifice "holy, acceptable unto God, which is your reasonable service," and were marked throughout with the spiritual fervor and eloquence characteristic of the gifted priest of St. Mary's.

On Sunday morning Archdeacon Cole preached at St. George's pro-cathedral, Archdeacon Susan at St. Mary's; at Trinity, Archdeacon Sulger; at Grace, Archdeacon Williams; at St. Mark's, Archdeacon Sanford; and at St. Paul's, Archdeacon Gilfillan. In the evening, at Trinity church, where a great congregation assembled, the convocation closed with a union missionary meeting of all the city parishes and missions, their clergy and the archdeacons. The service was choral, and was impressively rendered by the united vested choirs of Trinity, St. Mary's, and St. Paul's, under the direction of the Rev. David W. Howard. Excellent missionary addresses were delivered by Archdeacons Cole, Brady, Sulger, and Williams, the closing collect and benediction being intoned by the Ven. G. Mott Williams.

At the final business meeting, letters of encouragement and God-speed were read from Bishops Atwill, Tuttle, Gilbert, Graves, and others, and the usual resolutions of thanks to the Bishop, and the clergy and laity of the two Kansas Cities, and to the choirs, were passed by a rising vote. The time of meeting of the next convocation was fixed unanimously on the Wednesday after Low Sunday, and an executive committee, consisting of the Ven. Archdeacons Gates, Sandford, and McElroy, were appointed to designate place of meeting and program.

This closed the first regularly called convocation of active archdeacons ever held in the American Church.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

NEWPORT.—The semi-centennial of the organization of St. Paul's church, the Rev. W. G. McCready, rector, was celebrated Wednesday, April 11th, and closed on the Sunday night following. On Wednesday, at 7 A. M., the Holy Communion was celebrated by the Rev. W. M. Pettis, D. D., of Chattanooga, Tenn, sometime rector of the parish, assisted by the present rector; and at 11 o'clock, Dr. Pettis preached an historical sermon. At night, the Rev. C. S. Walkley, of Hartwell, O., at one time assistant minister of the parish, preached. On Sunday following, four services were held: the Holy Communion was celebrated at 7 A. M.; at 11, the Rev. Dr. Estill, now of St. Paul's church, Louisville, Ky., preached the "historical" sermon of the occasion; in the afternoon, the Sunday schools of the parish held a jubilee service, appropriate addresses were made by two of the former rectors, an assistant minister and the rector; at the night service, the Bishop preached an eloquent sermon and confirmed a class of 42 persons; two were confirmed in private, making a total of 44; 13 of this number were heads of families.

This parish was organized in a private house in Newport, April 11th, A. D. 1844; the Rev. G. G. Moore, rector of Trinity church, Covington, was in charge of the mission, which, owing to a technical informality in the application for admission into union with the diocese, was not admitted until 1845. The first rector was the Rev. Ed. Lounsbery, and the first lay delegate to the diocesan council was Mr. Thos. H. Armstrong. In 1846, Mr. Lounsbery reported four communicants. He was succeeded by a former rector, the Rev. G. G. Moore, and he by the Rev. Chas. Page. In 1852, the Rev. J. Rice Taylor was elected rector; in 1855, the Rev. F. W. Boyd, succeeded by the Rev. Colley A. Foster. In 1867, the Rev. G.E.D. Mortimer was in charge, and was succeeded by the Rev. Albert R. Walker, under whose direction the present beautiful stone structure was erected. Mr. Walker was succeeded by the Rev. Foster Eli, Ph. D., now of the diocese of Connecticut. Mr. Walker reported at that time 246 communicants. The Rev. W. M. Pettis, D. D., took charge Feb. 1876, and resigned Nov., 1883, succeeded by the Rev. Reverdy Estill, D. D., who resigned Nov., 1893, and was succeeded by the Rev. W. G. McCready, the present rector. The parish now has a free church, 475 communicants, two prosperous Sunday schools, and all necessary parish equipment. *Laus Deo!*

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—There has lately been given to the memorial church of the Holy Comforter, a pulpit designed and made by the giver, W. F. Focke, of that city. The pulpit is of solid polished brass with five panels and six spiral standards. It is surmounted with a brass stand, and has a polished walnut railing. The scroll work represents vines and leaves. The five panels have beautifully executed monograms, large and well proportioned. A handsome walnut base gives a finished appearance to a beautiful work of art. The city press has been liberal in its favorable comments on the work, as having been entirely executed in Baltimore and taking high rank among works of more expensive character coming from other cities.

The annual meeting of the trustees of the Church Home and Infirmary was held April 16th in St. Paul's House. The report of the physician in charge shows that there were more inmates in the Home the past year than during any previous year. About $7,000 was spent in improvements at the Home. The following were re-elected: Officers of the Board, the Rev. J. S. B. Hodges, S.T.D., chairman; Wm. Thomsen, treasurer; Chas. H. Wyatt, secretary. The Church Home and Infirmary originated in 1854, when the work was commenced in a house on Biddle st., under the charge of the Rev. E. B. Tuttle, and under the superintendence of a committee of ladies from Grace, Mt. Calvary, and Emmanuel churches, who supplied the means of maintaining it. It was soon discovered that the building was too small for the demands upon it, and it was determined to purchase the Washington College property on North Broadway, which was accordingly done in 1857. In February, 1858, the Church Home and St. Andrew's Infirmary were merged into one.

The Bishop preached, and confirmed a class of 27 at Trinity church on Sunday, April 8th. In the chancel with the Bishop were the Rev. Julius E. Grammer, D.D., the rector, and the Rev. George A. Leakin, rector of Trinity for 40 years. The membership of Trinity has grown rapidly during the Rev. Julius E. Grammer's three months' rectorship, the congregation at present numbering about 500. Extensive improvements are now being made in the church. They will include putting in a new ceiling, re-frescoing, re-painting, new window frames, sashes, and glass, new carpet and chandeliers, and will cost about $2,500. The basement, which is used by the Sunday school, will be renovated in the near future.

HAGERSTOWN.—At St. John's church, on April 15th, Bishop Paret confirmed 42 persons. The vested choir of men and boys sang for the first time at the services. In the morning the Bishop visited St. Mark's, at Lappons, and preached.

ELLICOTT CITY.—The Bishop, assisted by the Rev. David Barr, general missionary, confirmed five persons at Alberton.

ANNAPOLIS.—The Bishop, accompanied by about 40 members of the Baltimore branch of the Bishop's Guild, visited the capital city April 7th. At night the Bishop and the Rev. Chauncey B. Brewster addressed the members of the Baltimore and Annapolis branches of the guild in St. Anne's church, on the importance of guild work. The visitors were entertained in a hospitable way at the historic Chase mansion on Maryland ave., which has been fitted up as a Church Home.

WASHINGTON, D. C.—The incorporators of the proposed cathedral held a meeting, April 12th, at St. John's parish hall, and transacted considerable business; none, however, of great public interest. Bishop Paret presided.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

A memorial font of marble has recently been placed in St. James' church, New York Mills.

Grace church, Waterville, the Rev. James K. Parker, rector, received on Easter Day an altar service book and a Prayer Book and Hymnal for use in the chancel, from Mrs. W. G. Mayer, in memory of her sister, Mrs. Mary O. Hall.

The Bishop visited Emmanuel church, East Syracuse, on the evening of April 11th, and confirmed 13 persons.

The Rev. Dr. Andrew Hull, who died in Elmira, the 27th of February, by his will gave $200 to the Society for the Increase of the Ministry.

Connecticut

John Williams, D. D., LL.D., Bishop

Bishop Williams visited old St. Peter's church, Hebron, Sunday, April 22nd, and preached a powerful sermon (text, Heb. vi: 1–2), and confirmed nine persons, presented by the rector, the Rev. J. A. Farrar. The old church was gay with flowers. There was a large congregation.

NEW BRITAIN.—The Bishop visited St. Mark's on the evening of April 19th, and administered the rite of Confirmation to a class of 32. Of these, four had Lutheran antecedents; three, Congregational; three, Methodist; one came from the Baptist body, and one from the Roman branch of the Church. In addition to those confirmed, the rector at Easter admitted to the Communion two persons who had already been confirmed in the Roman Catholic Church. On Good Friday, the service of the Seven Last Words was held for the first time in the history of St. Mark's, the Rev. Mr. Wayne himself preaching. It was well attended. Easter Day services began with Celebration at 7:30, at which 110 received. At the midday Celebration, the number of communicants was 68. The Rev. Henry N. Wayne assumed the rectorship of this parish in October of last year, after a long and demoralizing interregnum. Under his leadership, the church has greatly advanced, spiritually and temporally. Gifts of a hymn board, fald stool, and service book, credence cross, jewelled processional cross, brass alms basin, and solid silver ciborium, have been lately made, most of them at Easter. A vested choir is in contemplation, most of the money necessary for its introduction having been subscribed, and it is hoped that by Advent Sunday it may be ready to take its place in the chancel. The services, though severely plain, are marred by nothing which is not done "decently and in order;" the Holy Eucharist is celebrated every Sunday and holy day. St. Mark's is beginning to make itself felt as a factor in the religious life of this large manufacturing town.

The Living Church

Chicago, May 5, 1894

Rev. C. W. Leffingwell, Editor

"OUR NAME 'Reformed'," says a writer in *The Episcopal Recorder*, "was one amongst our other mistakes. We are old-fashioned Protestant Episcopalians." Then why not come back and get a title to the old name by communion with the old Church? There are some "old-fashioned Episcopalians" in the old fold, and they have their rights as well as the "ritualists." There is as much room in the old Church and as much liberty of opinion and ritual, as there was fifty years ago, when the "old-fashioned" had everything their own way in the old Church.

The Methodist Times, of London, mourns over the loss of young people to Methodism. "Our young people," it says, "are leaving us;" and then asks: "Where are they going and why?" The answer is fourfold: "They are going to the Church of England." No better reason is assigned for this, than that they are drawn by liturgical services, chants, intoned amens, and "draped vergers." It seems that the Methodist attempts at this sort of thing are not satisfactory, and therefore, the young people go "where it is better done." "They are going into the world." This, because there is no personal dealing. "They are going to the Salvation Army." This is because those who have a fervent and eager sense of religion "are going where they can get both work and warmth." God has given them a thirst for souls, and a desire to follow their Master with a perfect heart, and except in missions, "suburban Methodism has no place for them, and does not want them." The last point is the failure of the ministers to be pastors. "They do not visit their people. This fatal fact is doing more harm to Methodism than almost anything else." This is a heavy indictment, but it comes from those who know whereof they speak. Is it too much to hope that the time will come when it will be realized that a fatal mistake was made when Methodism ceased to be a society within the Church and became a sect outside of it?

NEWSPAPER REPORTS from the East indicate, with some exaggeration, no doubt, an episcopal attack upon "ritualism." They even go the length of asserting that "many of the clergy will probably be suspended or inhibited." This, of course, is extravagant. In the first place, those penalties are not inflicted in the Episcopal Church without due process of law. What there cannot be any very widespread desire on the part of the bishops to set in motion the machinery of discipline, is made clear by the hesitation generally shown to deal with serious doctrinal aberrations, far more important than any questions of ceremonial. Furthermore, with an exception or two, the "advanced" clergy have shown a loyal readiness to submit to the monitions of their bishops even when it has been pain and grief to them to give up what they themselves and their congregations prized as valuable aids to devotion. It is true, however, that the course of a very few has been so defiant and irritating as to suggest the idea that they were deliberately bent upon fomenting a Protestant re-action and bringing about a renewal of the conflicts of twenty years ago. But surely, the wisdom of individual bishops is equal to all necessary measures. It would be a serious matter to revive a general agitation in which it might be difficult to preserve a firm hold of vital distinctions. The danger is that, for the sake of meeting special instances, ground may be taken which would be subversive of principles of the gravest importance, and in the end affecting many who are far from being liable to any charge of disloyalty.

Clearing the Atmosphere

We have often had a suspicion that the discussion about the "Historic Episcopate" in the Unity quadrilateral, both in and out of the Church, was partly based upon an ambiguity in the declaration in which that expression appears. There are, in fact, two statements in that paper which are antithetical, and, so far as we can see, irreconcilable. In their anxiety to exhibit, on the one hand, the widest possible liberality, and, on the other, not to depart from any essential principle, this inconsistency was overlooked by the authors of the famous document. The consequence has been seen in a certain obscurity which left room for a wide difference of opinion, and for much discussion which otherwise might have been avoided. Indeed, it is probable that but for this obscurity the unity proposition of 1886 would have attracted much less attention, and would by this time have been nearly forgotten.

The two statements, to which we refer, form together the immediate introduction to the Quadrilateral. The first of them is as follows:

> This Church does not seek to absorb other Communions, but rather co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

The other is the declaration that:

> The Christian Unity now so earnestly desired by the memorialists can be secured only by the return of all Christian communions to the principles of unity exemplified by the undivided Christian Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal good of all men.

Then follow the four points, defined "as inherent parts of this sacred deposit, and therefore as essential to the restoration of unity." The last of these is "Historic" Episcopacy.

An unbiased reader could hardly see more than one meaning in such words as these. The bishops, he would say, plainly claim that there are certain principles which are essential; that these principles are embodied in their own Church, and that they themselves are the stewards and trustees of these principles, and can in no wise compromise or surrender them. One of these, declared to be part of an original and sacred deposit, an institution of Christ and His Apostles intended to be perpetual, is the Episcopate. It follows irresistibly that it is "essential" to be in communion with the body which exhibits these essential marks, and that there can be no unity without it. But what does this mean if not absorption?

Yet the preceding paragraph, in glaring contrast with this, disowned any wish to "absorb" other communions. Writers have taken either one of these statements and have ignored the other. But so soon as both are taken into account the inconsistency is at once apparent. Consequently, among those who have interested themselves in the subject, a demand has gradually and most naturally shaped itself for some farther explanation, some clearing up of this obscurity. On the Presbyterian side it has taken the form of a request, based on the first proposition, about non-absorption, to know whether the Episcopal Church is ready to admit the validity of Presbyterian orders by arranging for an interchange of pulpits. If we do not desire to absorb the Presbyterian Church, this would seem a perfectly legitimate and necessary concession.

An answer was demanded from the bishops, and an answer has been given. The obscurity has been dispelled. The bishops with practical unanimity, have taken their stand not upon desires, and longings, and liberal impulses, but upon the declaration of essential principles, the assertion of a divine stewardship. All uncertainty would seem to be removed by the letters drawn out by Dr. Carroll in *The Independent* from a large part of the American episcopate. It can hardly be denied also that these letters have gone far to render the "Quadrilateral" obsolete. It was an honest attempt to see how far we could go to meet our fellow-Christians through the bodies to which they are attached. It has been seen that that method is impracticable. The chapter may be considered as closed.

That this is pretty well understood is clear from the letters from representative men of various denominations, which appeared in *The Independent* of April 12. Most of these correspondents see in the positions of the bishops an end of negotiation. It is worth while to quote a few of their comments.

Dr. Wm. Henry Roberts, Reformed, says the Christian unity desired by the Protestant Episcopal bishops will never be secured

> by their strange refusal to acknowledge as ministers of Christ, those whom God has called by His Spirit into the ministry, and who have been so graciously acknowledged and blessed therein by the great Head of the Church, their and our Lord.

Dr. Wayland, Baptist, says:

> We may safely put up a sign, "No thoroughfare," upon the way to Church Unity, supposed to be opened at Chicago, and at Lambeth.

He further says:

> There can be no unity not based on truth. A unity that is based upon a compromise in which truth and conscience are surrendered by one side or by the other, or by both, must necessarily be short-lived. The Episcopalian believes that I am not ordained. I have no quarrel with him. Believing as he does, I think that by asking me into his pulpit he would betray a trust committed to him by his Church, and (as he believes) by God.

Dr. Wayland says he never understood what was meant by accepting the Historic Episcopate until now. The replies of the bishops on the subject of the interchange of pulpits, he considers, show that Church unity is not attainable.

Dr. J. B. Remensnyder, Lutheran, says that the Rev. Dr. Carroll deserves the thanks of the Christian community for drawing out from the bishops these plain utterances which go so far to dispel

> the murkiness in the theological atmosphere respecting the real meaning of the famous Lambeth terms of union. With a unanimity which will surprise many, they have dispelled all doubt.

He draws attention to a fact not generally known, which should have made the real interpretation clear enough from the outset. A prefatory report, he says, was presented (presumably at the Lambeth Conference), declaring that while for herself the Church insisted, in her own communion, on episcopal ordination, she has nowhere declared that all other constituted ministry is "null and void." And this proposition was voted down.

Dr. Foster, Congregational, says:

> The "Historic Episcopate," as it appears in these letters of the bishops, seems to be not the mere *fact*, but the fact with the High Church theory. If things are as they now appear to be, there is absolutely no hope for union between the Episcopal Church and Congregationalists till one party or the other, or both parties, have essentially changed.

Dr. Ecob, Presbyterian, says:

> It was a fine, clean, piece of work. The military precision with which they (the bishops) fired as one man, was most admirable. We all know now, beyond a peradventure, what the Chicago-Lambeth proposition means. Many of us have been satisfied from the beginning, on this point. But now, 'the wayfaring man," etc. We see that the Quadrilateral is just the size of the Episcopal denomination.

Thus the matter stands. The Presbyterians have examined the declaration on Unity, and have said to the bishops:

> We understand that you wish to treat with us as a body, that you do not seek to absorb us. This seems to imply that you admit that our communion, as such, is a proper part of the Christian Church. But you desire that we submit to

have episcopal hands laid upon us, not as indicating on our part any distrust of our present ordination, but simply for the sake of unity. We, on our side, therefore, ask you to acknowledge the present legitimacy of our corporate constitution in act as well as word, by recognizing our orders in advance, at least so far as to admit us to your pulpits. So much we think we have a right to require as evidence of your good faith. Afterwards we may consider further of this matter.

But the bishops have answered very frankly that it is impossible for them to consent to such a step. And why is this? The answer is brief and clear:

We cannot acknowledge the validity of your orders, and that was, in fact, what we meant when we spoke of the "Historic Episcopate" as "essential" and part of a "sacred deposit."

It is time now to lay aside all brilliant plans and programs intended to provide a short cut to Unity. There is but one way to any unity worth the having, and that is by holding steadfastly to truth. Let us uphold and vindicate our heritage of catholic truth and apostolic order, and develop the life of the Church along those lines, and all desirable unity will come in God's own time.

Our Philosophy, Our Religion, Our Humanity

BY THE RT. REV. C. C. PENICK, D. D.

Man's chiefest duty next to loving God is to lift up humanity. Not only must we live forever with the people we help make better or worse, but we know that we must sooner or later leave all we have done or accumulated to be used or abused, just as the humanity we leave behind us is good or bad. Therefore we enrich the world far more by the characters we help to make in it, than by any amount of dead matter or even discovered truth we may leave behind us.

If this be so, and so it is, then it is our wisdom to be as clear as possible in our knowledge concerning character-making, and as practical as possible in our application of that knowledge to the humanity breathing with us now the breath of life on earth, and after exercising their own sweet wills over our bequeathed estates will pass to the other side to bless or curse eternally as they are true or false, good or bad.

All of this may sound so like an echo from some stale sermon that the reader feels like skipping to the next subject. Yet a little practical study of these truths as we let their light fall on the life about us, will startle even the thoughtless. Of all costly wastes going on in this country to-day, the waste of forces that should go to make character is probably the greatest and saddest. Of all neglected studies, those that could reach and strengthen the type of manhood and womanhood in the land seem most neglected. Of all unphilosophical handling, that of the problems applying our moral and religious forces to human need, appear most unphilosophical.

That cause and effect enter into the work of character-making, few stop to reason outside of a very contracted circle. Yet certainly here is a field, not only calling loudly to the political economist, but in the sacred name of humanity and wisdom crying to every preacher, teacher, scholar, statesman, thinker, patriot, and Christian in the land. Forces are moving like vast rivers, sweeping into crime, shame, ruin, and death, thousands on thousands, apparently from sheer thoughtlessness or criminal indifference somewhere. We have all the essential appliances to stay this destruction, and yet it is permitted to run on, widening, deepening, and speeding faster through the years. In 1850, we had one criminal in this country to every 3,500 of our population: to-day we can claim about one to every 645.

How did these terrible figures rise to accuse us? Where is the seat of the disease? Scientific treatment demands first that it be located so far as it is possible, and then bring our deeper, keener thought to search out the causes, which having once found, we should look for the best remedy and apply it with a heroism that knows no flinching and permits of no calling off or diversion until the death waste is stayed and its causes eradicated as far as human faithfulness *plus* Divine help can do it. With this hope in view, I give the following study of our condition based entirely on the figures of the census of 1890, hoping it may turn the attention of students far more advantageously situated than I am, to follow up the subject.

The first essential is to get a clear idea of the great divisions of the country as made by the census authorities. It will facilitate matters if one will take the map of the United States and with a pencil trace on it these divisions:

NORTH ATLANTIC DIVISION, containing: Me., N. H., Vt., Mass., R. I., Conn., N. Y., N. J., Penn.

SOUTH ATLANTIC: Del., Md., D. C., Va., W. Va., N. C., S. C., Ga., Fla.

NORTH CENTRAL: Ohio, Ind., Ill., Mich., Wis., Minn., Ia., Mo., N. Dak., S. Dak., Neb., Kan.

SOUTH CENTRAL: Ky., Tenn., Ala., Miss., La., Tex., Ark.

WESTERN: Mont., Wyo., Col., N. Mex., Ariz., Utah, Nev., Idaho., Wash., Ore., and Cal.

Each of these divisions has the following population:

	White,	Colored.
North Atlantic	17,121,981	279,564
South Atlantic	5,592,149	3,265,771
North Central	21,911,927	450,352
South Central	7,487,576	3,485,317
Western	2,870,257	157,356

Now, if one will turn to "Census Bulletin" No. 182, on Homicides, in 1890, and trace the increase or decline of crime as we go from one place to another, some strange revelations will be made. Following these conditions a little farther will bring us to peculiarities in different classes of our population that indicate where the remedies need most to be applied. Dividing these classes and noticing the results as obtained by these methods of handling crime or its causes in different localities, and it will appear that census divisions—or even States—which have been long given to fault finding on account of the defects of other divisions or States, are themselves more deficient in handling that very class than are those they have arraigned.

I am aiming to write scientifically and with no partisan bias; that is, I am seeking truth with a view of encouraging others to seek it; that when it is found all of our common humanity in the land may be benefitted. I simply take phenomena and trace them through sections and classes, noting results as we go. Thus only can we find truth that will if bravely, firmly, and persistently applied to our bonds and burdens, make us free. We find 82,329, the aggregate number of prisoners in prisons (other than reformatory institutions) for juvenile delinquents, on June 1st, 1890; of this number:

The North Atlantic has 28,258 which is 1 to every 615 population
" South Atlantic has 11,409 " " 1 " " 776 "
" North Central has 19,854 " " 1 " " 1,126 "
" South Central has 16,084 " " 1 " " 682 "
" Western has 6,724 " " 1 " " 450 "

A glance at the above figures consoles us with the thought that after all the North Central division, which has the largest population, has at first sight, it would seem, the lowest ratio of crime, and is almost twice as good as the older and cultured North Atlantic, which despite all of its perfected appliances for education, has more actual prisoners than any other division save the new and forming "western division." But did we stop with this simple survey, we should be far from such accurate ideas of the truth as would help us to apply remedies intelligently. We must analyze, and so get nearer still, the forces playing on the vicious elements of our country. To show this, let us take two classes, the largest and most easily distinguished: The white people and the negroes.

Now for a long time the South has borne the reputation of handling its negro criminals, or negroes accused of crime, with a hand too severe. (I am not now referring to that sad breach of, and violence to law, called lynching, for it threatens the very existence of all law, and is to be deplored and resisted by all the law lovers everywhere.) It appears from the census returns that so far from the South being harder on its negro citizens than the North, it is far more lenient. Here are the figures: The North Atlantic has 17,121,981 whites, 269,906 negroes; its prisoners are 21,182 whites—1 to every 653; its negro prisoners are 2,037—1 to every 134. Thus it seems that in this division the negroes are nearly five times as criminal as the whites. In the South Atlantic are 5,592,149 whites, 3,262,690 negroes; white prisoners, 2,544—1 to 2,198 white population; negro prisoners, 8,863—1 to 369, negro population. This shows, if all things else are equal that, the white men in the South Atlantic are more than three times less criminal than white men in the North Atlantic; and the negro five and a half times better than the negro there; while the negro is two and a half times better in the South than in the North Atlantic.

Look now into the North Central with its 21,911,927 whites, and 431,112 negroes; white prisoners 17,024, *i. e.*, 1 to every 1,286 whites; negro prisoners, 2,738, *i. e.*, 1 to every 156 negroes. It seems here the white man is twice as good as in the North Atlantic, and a little more than half as good as in the South Atlantic, but eight times as good as the negro about him, while the negro is a little better than in the North Atlantic, but not quite half up to the negro in the South Atlantic.

We come now to the South Central division, the one commonly written about as very lawless. Let us see how its figures compare with others: South Central has 7,487,576 whites, 3,479,251 negroes; white prisoners, 5,604—one to every 1,336 white population; negro prisoners, 10,381—one to every 335 negro population. Here the white man seems about half as criminal as in the North Atlantic, but only a little over half as good as in the the South Atlantic, and just a little better than in the North Central divisions; he is nearly four times as good as the negroes there who in turn are twice as good as the negroes in North Central.

We come now to that division so largely in formation state: The western has 2,870,257 whites, 27,081 negroes; prisoners, white, 5,953, which is 1 to every 498 whites; negro prisoners, 258, which is 1 to every 105 negroes. Compared with the other divisions, both whites and negroes appear to run much greater risk of falling into the criminal class here than anywhere else in this country. It is due however to the western division to state, that homicides increased less there from 1880 to 1890 than in any other division, and in this respect they show greater hopefulness than any other portion of the country.

There are many objections to be raised and rightly urged against these apparent showings of criminal statistics, for instance, objections that some sections may inflict fines, or even whippings, and not appear with its list of criminals, or that some are more careful to arrest and prosecute than others. All of these deserve due consideration. I shall therefore append the figures on homicide, which while not being at all conclusive as a basis of comparison, are more so than those for less offences. Here they are in brief:

	Whites	Negroes
North Atlantic, prisoners,	958, 1 to every 17883;	124, 1 to every 2,176
South " "	304 " " " 18398	783 " " " 4167
North Central " "	1506 " " " 17302	264 " " " 1667
South " "	1006 " " " 7362	1528 " " " 2277
Western " "	753 " " " 4395	40 " " " 677

I shall not stop to comment on these striking contrasts, save to say that when divided thus, it is shown that the South Atlantic and South Central divisions have each less negro murders in proportion to the number of negroes than any of the other divisions. And when we take into consideration that in these two divisions there is one negro for every two whites, while in the entire country besides there is but one to every fifty-eight white people, it does seem due to them to say they are ahead in handling the problem.

It is probably desirable here to look into still smaller districts, that we may see how city life plays its part. Let us take the four great States: Massachusetts, New York, Pennsylvania, and Illinois, and then going south, take Alabama, Arkansas, Kentucky, and Louisiana, comparing the ratio of white and negro prisoners to the respective white and negro populations:

	Whites	Negroes
Massachusetts has	1 prisoner to every 438;	1 to every 137 negroes
New York	1 " " 550	1 100
Illinois	1 " " 1081	1 126
Pennsylvania	1 " " 914	1 148
Alabama	1 " " 1975	1 823
Arkansas	1 " " 1426	1 373
Kentucky	1 " " 1686	1 237
Louisiana	1 " " 1486	1 457

Here we see that the first four States, three of which have certainly had remarkable opportunities for perfecting their plan to control humanity and guide its higher aspirations, have fallen far short of the last four in preventing either whites or blacks from falling into criminality. Why? is the great question. The answer commonly given is because so many of the vicious foreign element from Europe have poured into them. This may be true of the whites, but does it hold true of the negroes? Again, Louisiana has a very large proportion of this vicious foreign element to deal with.

The other answer and perhaps the truer, is the vicious tendency of larger cities. Here again Louisiana forms an exception. It may be in a less complete and severe police system, or there may still be other factors not appearing in the data before us. But here is the

sad and saddening conclusion. These larger States seem prophetic of our coming civilization. Their great cities are but examples of what other States are striving and hoping and working for; and yet these very cities are far more destructive to humanity's highest good than our smaller towns and the open country.

After all, the true object of human life is not to make cities out of a country, but to make character out of humanity. Our facilities and appliances are making and going to make cities very much faster than ever before. Are we also going to have this terrible waste of human nobility and purity ever increasing? Amid all the vast forces that are engendered and perfected in city life, are there none for saving its humanity? Stop cities springing up and growing, we cannot; but can we not get ready to save the humanity in them? When Jesus saw the multitudes coming, he was moved with compassion to feed and help and save, not to make money out of and strand them. Wise, strong, and good men must look, and train their children to look, on the gathering multitudes as constituting splendid opportunities to give men the truest, richest, highest good rather than to get gain out of them. "Let us make man in our image" is the voice of the Trinity, and it calls man up into its purpose.

But to do this, will need patient training whereby we may indeed have applied Christianity. When Jesus came into the world to save the world, he brought no new material, but divine wisdom and skill to apply the old to human need and sorrow. I believe that in the forces of the great and growing cities of our land are all that is needed, if only heads can be found wise enough, hearts loving and pure enough, to apply them. But there must be a different system of education from that we see about us; an education that has as its great characteristics and life to learn: First, what to do, here and now; second, how to do it; third, to do it; this gives knowledge, skill, and character.

We want these to be the aims in every school in the land, from the lowest primary on up through the university, and especially in the theological seminaries. The past is only worth studying, as it can help us through the present or in the future. We want to study the present and future more, that we may know for what to seek out of the past to fit us for our duties now.

The science of diagnosing our conditions and applying truth to our needs is in its infancy as yet, but it is growing; the need of humanity's great breaking heart is calling it loudly and strongly to the front, and it will go, it must go, if we are to grow, yea, if we are to survive. The passion of man-making must rapidly supersede the passion of money-making; being something, that of having something; saving a world, that of being merged into a world. This science will be the greatest of all sciences, for it will serve and save man, instead of sucking the life blood of hope from the multitudes.

Can anything be done and done at once, to hasten the arraying and leading up of the great salvage forces that God has certainly somewhere, to save our cities' endangered millions? I think so. Let those gifted with powers of research in such laws go to work. Let men and women of means seek out the wise, skillful, laborious workers, in this young science, and say: "Here we need you; here is food and raiment and wages; work for us; seek truth; formulate it; come back and tell us what to do and how to do it; pick your men and send them on; gather up your treasure and consecrate it to the uplifting of humanity, not to gratify self's lower self, but to the soul's highest exercise and truest life."

Surely the time has come for every true lover of our race to concern himself about the good of that race. Millions are sending up cries for help that are rapidly deepening into death wails. Thousands are being debased that might be purified, degraded that might be exalted, lost that might be saved. But it can never be by letting their good be a mere side issue, a theme for a few passing thoughts. Saving humanity is earnest, absorbing, sacrificial work. The saving forces in the keeping of the fortunate, the strong, the good, can only be applied fully through the cross, *i. e.*, through a life travelling towards this purpose with that heroic eagerness which bends all its powers to know and to do its glorious work. Has not the day come for such an army of heroic souls to show themselves, to unfurl its banner of truth and hope, and move forward in the career of glory which shall save our civilization and bless millions yet unborn?

Sectarian Appropriations by Congress

ATLANTA, Ga., April 18, 1894.

TO THE EDITOR OF THE LIVING CHURCH:—I am permitted by the Presiding Bishop, to whom our report has been made, to furnish you with copy, and request the publication of the petitions made by the special committee of the House of Bishops to certain committees of the two Houses of Congress. No explanation is necessary to show that they are directed against growing evils.

Trusting that you will find an early opportunity to inform the Church of our action, I am

Very truly yours,
C. K. NELSON,
Bishop of Georgia.

WASHINGTON, D. C., Feb. 22, 1894.

REPORT OF SPECIAL COMMITTEE OF THE HOUSE OF BISHOPS

The undersigned, a committee of the House of Bishops, appointed to bring to the notice of the Government of the United States the action of the Board of Missions of this Church, in reference to sectarian appropriations for Indian schools, and to urge upon the department of the Interior the discontinuance of such appropriations, beg leave to report that following the order of our chairman, the Bishop of New Jersey, to prepare a document upon this subject, the document was prepared by the Bishop of Georgia, and placed in the hands of the Secretary of the Interior; which document we, the committee, have heard and heartily approved. The committee met in the city of Washington, on Feb. 21st, and after repeated conferences they reached unanimously the following conclusions:

1st, That it was inexpedient to approach the President of the United States upon the subject, since the only power lodged in the President in any such connection, is the veto power, for the application of which to such a case, there is no precedent.

2nd. For substantially the same reasons it would be equally inexpedient to further urge the attention of the Secretary of the Interior, upon whom law and usage confer in the matter of appropriations only the power of a limited modification.

3rd. That the potential factors in the matter of appropriations on the one hand, and the matter of the legality of such appropriations on the other, are the committees of the two Houses of Congress, respectively of appropriations, and of the judiciary; and that the only effectual way of bringing the matter of sectarian appropriations, and of their constitutionality, would be to address those Houses by petition, remonstrance, or otherwise, and so to secure the reference of such address to its appropriate committee, and thus ultimately upon their recommendation, should such recommendations be made, Congressional action.

In accordance with these conclusions our committee prepared an address to the committees of the two Houses of Congress on the judiciary and on appropriations as follows:

Document (1).

The undersigned, a committee appointed by, and representing the House of Bishops of the Protestant Episcopal Church in the United States of America, of whose loyalty as citizens, and conservatism of our national institutions, you must be well aware; respectfully petition your honorable body to recommend the passage of an amendment to the Constitution of the United States, which shall set at rest the conflict, of constantly increasing proportions, growing out of an apparent desire to influence legislation in favor of some particular Church or sect, and to emphasize and perpetuate the complete separation of Church and State in unmistakable terms. It must be apparent that there is continual struggle for the mastery in the forces which can be brought to bear for the aid of sectarian institutions. While thoroughly convinced that the spirit of the I Amendment is intended to guard against these tendencies, the interpretation of this amendment varies so widely in practice, as to admit of discrimination between the churches or sects.

To guard against the danger of warring sects, and to discourage the attempt at ascendency of one or another, we respectfully urge the need of a XVI Amendment, which shall at once preserve men in the free exercise of the religion of their choice, and prevent the use of property, credit, or income, of the United States, or of any State, for the purpose of founding or maintaining, wholly or in part, any church or religious denomination, or any society, institution, undertaking, or ministration, which is wholly or in part under denominational, sectarian, or ecclesiastical control. Signed:

JOHN SCARBOROUGH,
Bishop of New Jersey.
H. C. POTTER,
Bishop of New York.
WILLIAM D. WALKER,
Bishop of North Dakota.
WILLIAM A. LEONARD,
Bishop of Ohio.
C. KINLOCH NELSON,
Bishop of Georgia.

Document 2.

We, the undersigned, a committee representing the House of Bishops of the Protestant Episcopal Church in the United States of America, an organization of whose loyalty as citizens, and conservatism of our national rights and liberties, you are well aware, respectfully petition your honorable body to take under your consideration the subject of government appropriations to sectarian schools, and institutions of all kinds, and especially the contract schools now in vogue among the Indians, and, if it so please you, to report unfavorably to all grants to, or contracts with, religious denominations of whatever name, under whatsoever form or pretext they may be sought.

The Committee on Appropriations is doubtless acquainted with the fact that within the past eight years, 1886 to 1893, out of the sum total of Government appropriations for Indian schools, $3,774,261, one denomination has enjoyed $2,372,726, while all other schools and institutions, national and otherwise, but $1,401,535, almost twice as much as all other schools put together, without the ability to show correspondingly good results. The proportion of receipts of this denomination, as last reported by the Indian Commissioner in 1894, is $365,845, or 2.77 times as much as all other schools put together. It is manifest that there is widespread and increasing dissatisfaction with the letting of contracts by the United States Government to religious societies for the ostensible purpose of educating the Indians, but in many instances, as the last Commissioner of Indian affairs pointed out, "for the propagation of the particular form of faith held by the Church responsible for the school," the other and main object being "secondary and remote." Thoroughly convinced that the whole system of Government contracts with sectarian institutions contravenes the spirit of the Amendment to the Constitution of the United States, the Protestant Episcopal Church has placed itself upon record, in its Board of Missions, which is the propagating society of this Church, and in the House of Bishops, its highest deliberative body, as discountenancing the receivance of Government appropriations, and has declined to ask for a continuance of such subsidies, although at a great loss to the mission work of the Church. This special committee has been charged by the House of Bishops with the duty of presenting to the Government of the United States the earnest protest and objection of a large and patriotic constituency. In behalf of that House this Committee enters its plea with the Committee on Appropriations, to cut off all such appropriation, and thus set at rest the conflict growing out of the discriminations made in the appropriations made for Indian education, and assist to emphasize and perpetuate the entire separation of Church and State in these United States of America. Signed:

JOHN SCARBOROUGH,
Bishop of New Jersey.
H. C. POTTER,
Bishop of New York.
WILLIAM D. WALKER,
Bishop of North Dakota.
WILLIAM A. LEONARD,
Bishop of Ohio.
C. KINLOCH NELSON,
Bishop of Georgia.

In conclusion, your Committee beg leave to express their strong conviction that the abandonment of the present evi usage in the matter of sectarian appropriations will largelyl depend upon the awakening and strengthening of a sound public sentiment upon this most imperative matter of the absolute and complete dis-association of the State from the Church, or any religious body claiming to be the Church, in all matters which are without the province of the State, and clearly implied and expressed by the framers of the Constition; and that the duty of awakening and deepening such a public sentiment throughout this land, is a foremost duty of every Churchman, in his capacity of a loyal citizen and an honest man. Signed:

JOHN SCARBOROUGH,
Bishop of New Jersey.
H. C. POTTER,
Bishop of New York.
WILLIAM D. WALKER,
Bishop of North Dakota.
WILLIAM A. LEONARD,
Bishop of Ohio.
C. KINLOCH NELSON.
Bishop of Georgia.

Attest:
CLELAND KINLOCH NELSON.

Letters to the Editor

AN EXCHANGE WANTED

To the Editor of The Living Church:

I am anxious to see regularly THE LIVING CHURCH. Would any of your readers send it to me in exchange for *The Church Times*, (London), mailed three days after publication?

REV. E. HERMITAGE DAY.

Bryn Moel, Abbey Cwmhir, Radnorshire, Penybont, R. S. O.

THE BUDDHIST SCRIPTURES

To the Editor of The Living Church:

The interesting notice in your issue of April 21st, as to a Russian traveller having found and translated a Buddhist life of Jesus, may be compared with the fact that the Nestorian Church was, down to the days of Marco Polo, diffused over Eastern Asia to an extent of which little conception is generally entertained, having a chain of bishops and metropolitans from Jerusalem to Pekin. It flourished in Tibet, and finally was absorbed there by Buddhism. I have read somewhere that Mr. Brian Hodgson, British Envoy at the Court of Nepaul some seventy years since, who discovered both the Sanscrit Suteas, or Buddhist Scriptures, and the Tibetan translations, and sent copies to London, Oxford, and Paris (where the great Sanscrit scholars of Europe translated them), also got copies in Tibetan of the books relating to the Tibetan Nestorians, and sent them to the Pope, so that they may now be in some corner of the Vatican Library. The "Life of Issa" was probably an adaptation of some apocryphal work in the possession of Nestorian monks who afterwards fell away to Buddhism. The regions between

Nepaul and China were notorious for the production of many Buddhist Scriptures unknown to southern Buddhism. The Zanichean Uigurs also became converts to Buddhism, and Tson-hava, the founder of the new Lamaism, was a native of the country of the Uigurs.

WM. BALL WRIGHT.

Formerly S. P. G. Missionary in Japan.

Christ Church, Rouse's Point, N. Y., April 21, 1894.

ANGLICAN ORDERS

To the Editor of The Living Church:

I came across recently a statement, but have forgotten the source, it might have been in THE LIVING CHURCH, that the Greek Church acknowledges neither Roman nor Anglican orders, and insists upon the re-ordination of priests from either Church entering her Communion. Would some one of your numerous readers inform me if this and the following statement is correct? Miss Cusack, "The Nun of Kenmare," says in her book, "Life Inside the Church of Rome": "I shall never forget my own amazement when I learned for the first time that there was a Church which even the Church of Rome is obliged to admit, has the very same orders as she has, the same priestly power and valid sacraments also. If a priest of the Greek Church enters the Church of Rome, he is received as a priest, his orders are acknowledged, and he can say Mass at once, without receiving new orders. I believe it would surprise Romanists not a little if this fact were generally known as it should be."

Permit me to add: and Anglicans also, if this statement is true. It is the boast of Romanists that none but a celibate priesthood are allowed to celebrate Mass. Yet the priests of the Greek Church, as a rule, are married men.

W. L. CULLEN.

Opinions of the Press

The Interior

MISSIONS IN INDIA.—*The Forum* gives for April the ancient and baseless charges of Mr. Gandhi that Christian missions have failed in India. This Hindu was shown at the Chicago Parliament of Religions to have made no personal observation and study of missions. His acquaintance with them is only by hearsay and at second-hand. *The Forum* blunders inexcusably in calling Mr. Gandhi "an adherent of the Hindu religion." He is not, nor is there any such entity as the Hindu religion. Mr. Gandhi is a Jain, one of the most factional sects among the minor religions of India, while Hinduism itself is a conglomerate of religious ideas, institutions, rites, and superstitions. It is too late in the day for any pagan reaction to outweigh the overwhelming testimony to the proven success of Christian missions.

The Independent

HARD TIMES.—These are hard times. It must be so, for everybody says so. Naturally prudent people practice economy. That is praiseworthy, provided it is done wisely. The mere luxuries should be the first to be cut off; but be careful that you do not class necessaries among luxuries. The education of your children you cannot afford to abridge; the support of your church and its various lines of work you must not lessen; and your religious newspaper, the cheapest and one of the most useful and valuable things you get, it would be sheer folly to sacrifice. It is worth to you many times the sum you pay for it. It will reimburse you in manifold forms, again and again, in recreation, instruction, suggestion, encouragement, improvement. It is a silent, but constant and powerful influence for good. You need the food it provides for mind and soul as much as you need meat and bread and drink for your physical welfare.

The Pacific Churchman

THE BLACK GOWN.—The black gown, one of the signs of a party in the Church, is now so seldom seem in the pulpit, that when it is people look upon it with the same curious interest they regard flint implements and things of that kind. But it seems that the Rev. R. H. Haweis, who was here a short time ago, has only just discarded that sombre and most unlovely vestment. And he has been led to make this change by the marvellous discovery that "twenty years ago the surplice in the pulpit was the badge of popery, and the black gown of orthodoxy. Now the black gown is the badge of nonconformity and the surplice of orthodoxy." If he had only given us some indication of what these two last terms represent to him, we should have been better able to understand the motive that influenced him in making the change. But we fancy that the wearing of the surplice in the pulpit will not be deemed quite an absolutely unimpeachable guarantee of the reverend gentleman's orthodoxy.

More Good Words

FROM CHICAGO:—"I Do not feel that I can live without THE IVING CHURCH."

FROM LOUISIANA:—"I've not been able to read it or anything else much for the past year, but I hope to do better soon, and I feel safer for having it in the house any way and for knowing that I am putting the truth in the hands of others."

FROM NORTH CAROLINA:—"I don't think your paper can go to any household where it is more highly appreciated than in ours. We admire above all things the way it upholds the doctrines of the Church. You never compromise in matters of faith."

FROM RHODE ISLAND:—"I should be glad, as a matter of Churchmanship, to introduce more widely your paper in particular. If you will send me a package, say fifty, at once, I will enter upon the propaganda. I am already a subscriber, and have known your paper for many years."

FROM KANSAS:—"Having for years subscribed to ——— and having no surplus cash, I determined to make the ——— paper supply my need of Church news, but your sample copy in its beautiful new dress did for me. If I can't afford two Church papers, the ——— must go. I must and will have THE LIVING CHURCH."

Personal Mention

The Rev. Chas. H. Hibbard, D.D., of St. Mary's, Burlington, N. J., is spending a few weeks in Florida.

The Rev. Robert E. Campbell has accepted a call to Bellevue, a suburb of Pittsburg, Pa.

The Rev. E. D. Sutcliffe has resigned the rectorship of St. Paul's church, The Dalles, Oregon.

The Rev. A. H. Gesner, through illness, has resigned the rectorship of St. Mary's church, "Bushwoods", Scarborough, N. Y.

The Rev. William J. Wilkies, headmaster of Selwyn Hall, Reading, Pa., has tendered his resignation to take effect at the close of the present school year.

The Rev. Henry Wingate has taken charge of Grace church, Wingate, diocese of East Carolina.

The Rev. E. M. Reilly of St. John's School, Haddonfield, N. J., is in temporary charge of St. Stephen's, Florence, N. J., until a new rector is called.

The Rev. F. T. Webb, of Helena, Mont., has been appointed to the rectorship of St. Paul's church, Minneapolis. He entered upon his duties on the 4th Sunday after Easter.

The Rev. E. A. Penick, rector of St. Paul's, Camden, N. J., has gone to Kentucky to recruit his health, after a severe attack of grippe.

The Rev. H. H. Oberly of Christ church, Elizabeth, N. J., will sail for Europe the last of May.

The Rev. Wm. J. Queale has resigned the rectorship of St. Mary's, Keyport, N. J., and accepted a call to Christ church, Port Henry, N. Y.

The Rev. Arthur Lowndes resigned the rectorship of Philmont, N. Y., on the 11th of April, and went into residence as chaplain to St. Gabriel's School, Peekskill, N. Y., on the 14th.

The University of Louisville, at its recent Commencement, conferred the honorary degree of Doctor of Divinity upon the Rev. Charles E. Craik, M. A., rector of Christ church, Louisville, Ky.

The Rev. W. W. Rutherford, who has recently been officiating as an assistant at St. Ignatius' church, New York City, has returned to Philadelphia, and is now located temporarily at the church of the Annunciation, 12th and Diamond sts.

The Rev. R. V. K. Harris, rector of St. Mark's church, Anaconda, Montana, expects to be absent from his parish during May, intending to spend his vacation in a visit with eastern friends. Address accordingly during May at 1446 Washington Ave., New York City, N. Y.

To Correspondents

A SUBSCRIBER.—The story was concluded in the issue of March 25th; the insertion of the words "To be continued", was an error.

P. T. F.—The following American colleges authorize a "hood," for the degree of Ph.D: Columbia, University of the City of New York, University of the South. We shoud not suppose it proper to wear the hood of the M.A. degree unless that degree had been conferred. M.A. *on examination* is worth much more than Ph.D. *Honoris causa.* Formerly no one was eligible to Ph. D. unless he was first M. A.

ANSWER.—The best popular refutation of "Christian Science" and kindred delusions that we have seen, is entitled "Faith Healing," etc., by J. M. Buckley, LL. D., published by the Century Co., New York. The best low priced refutation of this heresy is "Christian Science: Its Truths and Errors," by the Rev. H. Melville Tenney, 25 cts., published by the Burrows Bros. Co., Cleveland, O. Dean Hart, of Denver, has published a lecture on Christian Science that is very good.

Ordinations

At Christ church cathedral, New Orleans, La., April 20, Bishop Sessums advanced to the priesthood, the Rev. Joseph H. Spearing, who was presented by the Rev. Dr. Percival. The sermon was delivered by the Rev. J. W. Moore. The Rev. Mr. Spearing will continue his work at Lake Charles where he has labored with much zeal.

At the church of the Good Shepherd, Memphis, Tenn., Bishop Gailor admitted to the diaconate, Mr. Irenæus Trout, a well-known business man. The candidate was presented by the Very Rev. H. M. Dumbell, and by the Rev. Drs. Patterson and Davenport, and the Rev. M. McGlohon assisted in the conduct of the services. Bishop Gailor preached the ordination sermon. The Rev. Mr. Trout will for the present take charge of the missions at Mason, Brownsville, and Arlington, Tenn.

Official

ON Sunday, April 22nd, 1894, at Christ church cathedral, St. Louis, the Bishop of Missouri, in accordance with the provisions of Title II, Canon 11, Section ii, of the Digest, remitted and terminated the deposition which on March 2nd, 1892, he pronounced upon the Rev. Edward John Peake Bell Williams, a presbyter of the diocese of Missouri, at his own request and for reasons not affecting his moral character. This remission restores the said Mr. Williams to the ministry of the Church, and he has become the rector of St. Andrew's church, Arkansas.

THE twenty-seventh annual council of the diocese of Nebraska will be held by adjournment in Trinity cathedral, Omaha, on Wednesday, May 23rd, 1894. The clergy will please appear robed (white stoles) at 10 A. M., for the opening service.

W. T. WHITMARSH,
Secretary of the Council.

Omaha, April 30, 1894.

If visiting clergy will kindly communicate with the Very Rev. Dean Gardner, Omaha, hospitality will be provided for them.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

BUTLER.—Died suddenly, April 25, 1894, in Fort Meade, Florida, the Rev. C. Enrique Butler, late of the diocese of Southern Ohio.

TUSON.—Entered into the rest of Paradise, March the 14th, at his home in Cordova, Minn., Mr. Roger Tuson, for many years a lay missionary at Cordova and Lexington.

KIMBER.—Entered into the rest of Paradise from St. John's Hospital, Brooklyn, L. I., at sunset, on Thursday, April 26th, in the 75th year of her age, Anna, daughter of the late Joshua and Rachel J. Kimber, of Flushing, L. I., and elder sister of the Rev. Joshua Kimber. The services at her funeral were held at the residence of her brother, Geo. D. Kimber, Brooklyn, N. Y., on Saturday afternoon, April 28th. The burial was in Greenwood Cemetery.

"Right dear in the sight of the Lord is the death of His saints."

Appeals

I NEED $10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals, but I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

Jackson. Miss., Nov., 1893.

I HAVE immediate and pressing need for $650 for educational purposes in the diocese of Alabama. Of this amount I have secured about one-half, conditioned upon raising the whole amount. I appeal to those interested in education. The facts are these: The Noble Institute—our diocesan school for girls—was built by a generous layman at a cost of about $40,000. We have sought to establish this school, so essential to the growth of the Church among us, and have carried it for the past three years at annual deficit of about $2,000. We have brought it to a self-supporting basis, and at the same time have exhausted our resources.

The amount above named will clear past indebtedness. If it is not immediately paid, it will jeopardize our success.

H. M. JACKSON,
Assistant Bishop of Alabama,
Montgomery. Ala.

ST. PAUL'S PARISH, HIGHLANDS, COLORADO

Appeals to Churchmen to help remove an indebtedness of $2,500, which absorbs in interest one-fourth regular income. Endorsed by Bishop Spalding and Dean Hart. Parish extensive but poor. Congregation growing. Financial panic drove many out of employment. Will you not, for the sake of Christ and His Church, send something, however little, to relieve this people of a pressing burden? If $1,700 forthcoming, balance raised locally. Address REV. W. C. BRADSHAW, Box 1185, Denver, Colo.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary

Acknowledgments

Received $20 from the Rev. Wm. R. Huntington, D.D., for the Madera church debt. This makes $96 received to date. We yet hope that the balance—$22—may be sent us.

OCTAVIUS PARKER,
Missionary in charge.

Church and Parish

WANTED, by married priest, 34 years old, parish, or assistantship or mission, in city or country; extempore preacher, 9 years experience in city and country work. Best of references. Address J. F., LIVING CHURCH.

Choir and Study

A Parish to Let

BY F.

A certain parish, poor and slumbering,
Old and cranky, members numbering
Just one hundred and two-score,
With a church whose walls were crumbling,
And a rectory, spirit humbling,
With "*Salve*" written over its door,

Had long been left without a rector,
Locum tenens, or lay director,
And had come at last to grief.
Members true, to schism wandered,
Till the few remaining pondered
How to get instant relief.

"Something must be done directly,"
Said the learned clerk of the vestry,
"Amen!" said the wardens both,
"We must call at once a parson,
And on him the parish cares fasten,
Which we to assume, are loathe.

"But we must be awfully careful,
And before choice, must be prayerful,
Sober, and deliberate,
We must for so fine a parish,
Due display of caution lavish,
And no flot or jetsam take.

"He must be a man of learning,
With desire for souls all-burning,
Neither high, nor low, nor broad,
Full of zeal, true gospel preaching,
Eloquent, and safe in teaching,
With his flock, in full accord.

"If we find the man we're seeking,
We can offer (plainly speaking),
Seven hundred dollars bright.
This, with rectory, is a fortune,
Which we needs must guard with caution,
From the men our bids invite."

So before they separated,
When their eloquence abated,
Did committee of two invest,
With full powers of merit testing,
Only when successful resting,
From their work pursued with zest.

Weary months have joined the by-gone,
Since these old and crusty time-worn
Vestrymen and wardens true,
Were to call an ideal rector,
Angel, saint, and truth protector,
And their hearts are more than blue.

Young and old, sedate and jovial,
Oily, fat, stolid, and mobile,
All have their rare gifts displayed,
But in vain have been their wooing.
Arts and pleasantries, and suing,
For no choice has yet been made.

Some day, when millenium's dawning
Ushers in heaven's holy morning,
They may find the man they seek;
But believe me, this committee,
Pledged to parson-hunt town and city,
Until then, will have to weep.

New Jersey.

Few experiences are so inexplicable as the frequent and periodic changes in musical tastes, that quietly move through communities, and indeed, countries. That musicians and virtuosi here and there, should be subject to such æsthetic revulsions, is no more remarkable than the well-known fluctuations in one's personal preferences for one poet over another. This year it may be Tennyson or Browning, while ten years ago it was Wordsworth and the "Lake School;" and ten years hence, the Elizabethans may have the field. But the conversion of whole communities, and intelligent ones too, to new ideals of artistic beauty, supplanting old and familiar ones altogether, is not easily understood. Not so many decades ago, Rossini's rococco musical-drama-opera, "Israel in Egypt," was the pet enthusiasm of Boston, and was sung by the severe Handel and Haydn Society, scores of times. This was also true in Worcester, and its musical society. Now "Israel in Egypt" is a perished episode, root and branch, quite as truly as the Thalberg Fantasies, or "The Battle of Prague." Allusion even to Rossini's florid extravaganza, is almost a token of musical illiteracy. Here is incidentally an amusing illustration in point, evidently from the quaint pen of the late Mr. John S. Dwight. When the great organ was put into Music Hall in Boston, nearly 40 years ago, Bach was a sealed book even to the most cultivated. Some of them "had been abroad," and heard something of the great German, and a few amateurs had picked out passages on the piano for their own edification, but to the public he was known only vaguely at second hand. Soon after the organ was opened, some Bach recitals were given, and here we recognize the touch of Mr. Dwight, who remarked upon the injudiciousness of bringing out Bach's Toccata in F. "The effect," he says, in his own inimitable way, "upon nearly the whole audience was as if some Juggernaut car had mercilessly rolled over them. The music simply crushed them, and if they had no unkind feelings towards the organist when the piece was over, it was on the queer principle of gratitude which prevents us from doing some violent personal injury to the dentist after undergoing a painful operation, because we are so grateful to him when he stops, for kindly bringing the torture to an end. After the first few weeks of concerts, the general impression upon the public that Bach's music had made, was that of unparalleled noise and confusion worse confounded."

It is to be lamented that even the most cultivated communities take their music pretty much as they do the fashion, under some blind, spontaneous impulse of imitation or unreasoning subservience. Especially must this be true when musical fashions sweep the deck, and the masses who are musically illiterate are found re-echoing the plaudits of the few accredited leaders. It became the fashion to admire the Bach music, in Boston, and it continues the fashion there, as elsewhere in our great cities, but every musician knows well that a large part of the popular admiration can be nothing better than an amiable affectation. More especially is this true of Wagner and Wagneriana, a phase of musical art intelligible only to the inner circles of Wagnerian devotees. So far as dramatic spectacle is concerned, the enthusiasm is easily accounted for. But as for the interminable cacophonous and unintelligible recitatives, the stormy ebullitions of discordant harmonies that, like the ill-fated maelstrom, revolve in endless cyclones and make no headway; admiration and enthusiasm are for the most part no better than amiable hypocrisies. In this connection, that exquisite irony of the long-loved and sorely missed "Easy Chair" comes to our support. Mr. Curtis in his well-bred way inquires:

> Is there any form of enjoyment of which there is such skepticism of the sincerity, as of music? You shall sit, let us say, in the Metropolitan Opera House, on a *Gotterdæmmerung* night, and in the midst of the vast, and, to your staggering mind, somewhat weltering volume of music, when a neighbor whispers, "How much these people would prefer to hear 'The Beautiful Blue Danube!' A wicked demon urges you to an answering whisper "Of course they would!" But nobody would be inclined to suggest in the midst of Salvini's storm of Othello's passion, that the audience would readily prefer to be seeing Jeremy Diddler in the delightful old farce of "Raising the Wind." If they wished the refreshment of that play, they would not come to see Salvini and pretend to like him. There is no doubt in your mind that they actually enjoy the tragic spectacle which they behold. Why then is it that lurking suspicion like dark care sits besides you in the opera house?

Mr. Curtis' trenchant irony reaches many a concert hall where musical fads and fashions are welcomed with not a little insincere applause.

The treasurer of the Choir Guild of the diocese of Massachusetts has kindly sent us the service book for the eighteenth annual festival of parish choirs, to be held this spring in Boston, the date yet undetermined. The experiment so satisfactorily made last year will be repeated, and the festival will be held in several sections, on different evenings in various churches, all using the same service book. It seems something unfortunate that such a fine body of well-trained choralists should not be heard at a union service, say in a noble church like Trinity, where the unbroken values of such a rare *ensemble* might be definitely illustrated. Twenty-six choirs are associated in this very prosperous guild, which develops a staying power not always found in these bodies. Bishop Lawrence is patron; Dr. Hutchins, president; Mr. Charles G. Saunders, secretary; Mr. George O. G. Coale, treasurer; and Mr. S. B. Whitney, precentor. Our musical readers will be interested in the order of services which we append: Processional, "Alleluia, sing to Jesus," Powelt; choral Evensong, Tallis, etc.; Twentieth Selection Psalms, Anglican chants; *Magnificat* and *Nunc Dimittis*, Stainer in B♭; anthems: "How lovely are the messengers," Mendelssohn; "I am He that liveth," King; "Give ear unto my prayer," Arcadelt; "While the earth remaineth," Tours; "Lord, we pray Thee," Roberts; "O clap your hands together," Stainer; *Te Deum* in B♭, Parker; hymn, "Pleasant are Thy courts above," Gilbert; and recessional, "The roseate hues of early dawn," Hopkins. We miss something of the sober splendor of the earlier art and the stronger productions of the later; but the selections are eminently vocable, and promise a very acceptable season.

An attempt has been made, in a rude and clumsy way, to introduce the spectacular drama of the Passion Play in St. Mary's Hall, in Winfield, a small village on Long Island, N. Y. The event took place a few weeks ago, in Lent, and the "Play" was produced and given, clearly under pastoral approval, if not co-operation. It was followed by such an outbreak of indignation among the other people of Winfield, that the matter was taken into the local court, the principal impersonators charged with offences against good morals and the social order, and sharply reprimanded by the magistrates, after being placed under bonds that no further representations of the Passion Play be made in Winfield. The details concerning the chief actors in this profane parody of the Supreme Tragedy, as well as of the presentation thereof, are humiliating to the last degree. The fanatics may be forgiven in their gross ignorance, but it is not so easy to forgive their ecclesiastical superiors and abettors. Such a dramatic presentation is universally recognized in this country, outside the Roman Communion, as an aggravated offense against the religious convictions of all Christian people. Repeatedly, attempts have been made—altogether in a speculative spirit, it must be admitted, and for many years most persistently, by one Salmi Morse, who was restrained in his projected impieties only under the strong hand of the law—to reproduce the leading features of the Ober-Ammergau "Mysteries," or ancient Passion Play, given at long intervals for hundreds of years, in the remote Tyrolean hamlets. But the *spiritus loci* is everything in such a connection. The ancient traditions are incapable of transplantation to a strange and remote country, where Roman and even Catholic predilections are always in the minority, and full often subjected to distrust if not to violent manifestations of contempt.

It is not easy for us to comprehend the Ober-Ammergau tradition, nor the spirit of profound devotion and exalted piety which continues to guard and inspire it. The observance of a holy vow in answer of deliverance from a great peril, remains upon the consciences of these simple devotees, a heritage to succeeding generations. At the outset it may be stated that printed copies of the Holy Gospels did not exist in the vernacular of these Tyroleans, and most likely, are not circulated at this day, while all that may be known or learned must be gathered at Mass, and from the Latin Gospels sung at Mass. "The "Miracles," "Mysteries," and "Passion Plays," among such a people, were therefore a visible "showing forth" of the Divine Record, in such a simple rudimental way, that savages and barbarians alike might learn that Sacred Story, in its rude but reverent enactment. This was a recognized means of evangelization resorted to almost universally in the early Catholic missions, among the heathen tribes of Central and Northern Europe. The Miracle Play was the hand-book of such aboriginal people; and for such there was evidently place and work for it. To-day we may add without fear of contradiction that there is legitimate place and office for the Passion Play nowhere else; certainly in civilized Christendom, where the Gospels of our Blessed Lord are read and understanded of the people, such barbarous representations are become a deep offense and scandal. Devout and curious Christians make their pilgrimages, even across the oceans, to witness the ancient solemnities at Ober-Ammergau, and while tolerant of the harrowing spectacle for once, turn away in thankfulness that it may be witnessed no nearer their own homes. Even the Roman Church, with its intensely dramatic liturgies, and constant recurrence to the old, aboriginal ways of approaching the people, is keenly conscious of the terrible incongruities of the Passion Play, in this nineteenth century, and we may well believe would frown upon and even forbid its revival in enlightened communities. At any rate, there will be no more Passion Plays at Winfield, Long Island.

The vandal is abroad, in the vanguard of restless progress, the country over, ready to pre-empt every magnificent prospect; to burn and exterminate, by ax

or dynamite, every tree-monarch of the forest; to dam every pearly mountain rill with an obstructive sawmill—in short, to debase the beautiful in its subjugation to some sordid project. He kept pace with the pioneer settler all the way from the New England States, across the virgin forests of the Empire State, leaving desolation and smouldering ashes in his trail, until he paused at the edge of the boundless prairies of the unexplored West. The forest was the natural barrier against the progress of the farmer emigrant, so the forest melted away before ax and flame, until hardly a sapling survives of the primeval and once interminable wild-woods. The vandal is not yet sated, but holds a place with the rear-guard, and nothing escapes his evil eye. Year after year his fresh ravages are recorded in the Palisades and classic Highlands of the Hudson, among the dales and vistas of the White Hills, prowling about the dread cataract of Niagara with fell projects of scientific encroachments—indeed, wherever thrift and human industry or lust of gold may gain fresh footing. Nothing is sacred or inviolate. We read, just now, that one of the loveliest places in the Empire State is in jeopardy; we refer to Trenton Falls, or, as the Indians named it, Kanyahoora, meaning "Leaping Water." It is but a few miles north of the city of Utica, easily reached by the tourist in quest of the picturesque, from the Central railway at that point, and has remained a favorite resort for lovers of landscape delights from the time of its discovery by the Rev. Daniel Sherman, who, generations ago, first built a hotel hard by the Falls. This ardent lover of nature faithfully preserved the *entourage* unimpaired, after opening up the locality for the pleasure of the visitor. These Falls consist in a series of cataracts having a marvellously diversified charm. With a deep reverence of love for nature, the great primitive forest was left, safe from spoliation at the hands of the reckless adventurers, and one could follow the mighty rush of waters for nearly a mile beneath the giant trees that kept guard above them. The place was made famous by the concourse of visitors long ago, and was a favorite resort of Washington Irving, Willis, Fanny Kemble, Butler, Curtis, and hundreds of cultivated lovers of nature.

Trenton Falls has not that tremendous, awful volume and vehemence which hushes the heart-beat at Niagara, and well nigh takes away the breath. It possesses that spirit of beauty which lingers with grandeur, and refreshes while it exhilarates. But its days of grace and secluded beauty are gone. The vandal has marked it for his own. Not long ago a bridge was thrown over the chasm near the upper Fall to carry Seward Webb's Adirondack railroad, itself a piece of consummate vandalism which will hand down the names of its perpetrators to a contempt deepening as the ages yet to come value the things of the spirit above sordid gain. The magnificent stream, with its sequence of cataracts, has been bound and shackled under a lease to a company of schemers, who propose to "dam" the waterways, harness them to a plant, and turn its energies into a supply of electric powers for the city of Utica. An appeal to the courts seemes to have sealed the fate of beautiful Kanyahoora, which henceforth must become a dream and legend of the past. Public opinion is mighty and well nigh omnipotent when fully aroused, and public opinion can alone protect the people from such barbarous encroachments. Let them all stand guard about their Trenton Falls, and all other high places of inspiration, in such numbers and with such resolute resistance that neither monopoly nor capital shall dare to molest such sacred reservations.

Magazines and Reviews

St. Nicholas for April fairly sparkles with the brilliancy of its achievements for the recreation of the young people. Indeed, if the truth were known, it would be found that older readers in plenty look over the young people's shoulders, and make many a meal from this tempting monthly visitant. It contains a good deal more than mere pleasantries and pastimes. There is excellent and ample sub-soil for fact and useful knowledge administered in many adroit ways, so that there is a positive and definite educational value. Among the papers under this department we may mention those appearing from time to time, on our principal cities—uniformly carefully prepared, well written, and delightfully illustrated, of which "San Francisco," in this current month, is a fair example. For our own part, we should be grateful were there a better and more general recognition of positive religion, not to say Christian truth, either latent or definitely expressed. Surely among such constant appeals to the credulity, faith, or imagination, of youth, there might be room, without intrusion, for some of the stories, parables, and miracles, of Holy Scripture; and we have reason to believe and know that the founder of the magazine, at least in its preliminary stages, entertained such purposes as to its future management. It is at least a misfortune that such opportunities for an almost unlimited usefulness should be lost or ignored.

Christian Literature and *Review of the Churches* comes with its usual budget of convergent intelligence, denominational and ecclesiastical. As one practical outgrowth of its energetic struggles towards "One Flock—One Shepherd," according to its motto, we have a good map of Birmingham, the English mart for manufacture and merchandise, closely districted throughout, for the practical and co-operative mission work of the several Christian denominations, who are confederating for an advance movement in evangelic effort throughout the entire city. It is to be noted however, that no reference whatever is made in this movement to parish boundaries of the Established Church, or to parochial and pastoral co-operation. Does this mean that Christian unity in Birmingham is to be sought in the concurrent exclusion of the Church, from general evangelization? In the data and reports as summarized under the department assigned the several sects of Nonconformists, we do not discern any special fervor towards Christian unity, while tokens of denominational insularity and *esprit du corps* are found on every page. Nevertheless we recognize great practical value in this publication which illustrates the unity of aggregation, even if it misses the secret and grace of unification—two very different conditions.

The Cosmopolitan, as vivacious and enterprising as usual, brings an exceptionally wholesome table of contents, that is, enough "solids" and tonics to counterbalance its fiction and merely recreative reading. There are many tokens of a seriously studied sociologic purpose bringing practical measures and wisdom to bear upon the disordered conditions that oppress and depress the peoples. Two or three of these papers, although brief, are wonderfully to the point and must help on a resolute movement for reconstruction upon higher levels. We count Mr. Howells and his Altrurian story papers, as directly effective towards this end. Besides fomenting a "divine discontent" under universal evils in and part of our social system, he brings constant suggestions looking towards a betterment. Nothing could be more timely or serviceable than Mr. Edward W. Boks' direct and matter-of-fact articles on the employed and the employer. He seizes and holds the attention of both classes, and his urgencies are quite irresistible. These are followed by a capital and searching study of "Home Rule in Cities," by Edward Everett Hale, whose incisive and homely idiom is surcharged with a half heroic spirit of philanthropy. We regret that we are unable to reprint this short and pungent article, for it is "gospel" through and through. But this much of it we must give:

> There exists a body stronger than any corporation, though not incorporated by the State of New York or the Congress of the United States. It is called the Church of Christ. This body has some duties in this affair; and what is more, it wants to attend to them. It will sometimes happen that a church, or a company of churches, holds or can buy land in such a region as I have described, and that a home can be established there, in which shall reside men or women of courage and intelligence, who shall study and master the position. Such was occasionally, the function of the religious houses in the European cities. And certainly when the great Bernard founded western civilization by taking twelve men with mattocks and spades into the valley of Wormwood, which he changed into Clairvaux, his task was not more difficult nor more honorable than the task assumed by such a house of religion to-day.

Here is a graphic sketch of what the settlement in Chicago named "Hull House", is doing to-day, and it will do our readers good to know something more about it:

> Hull House in Chicago is the home of ten or fifteen ladies. The chiefs are always there. The rest of the company are there each for a fixed time, long enough to make acquaintances and to understand the neighborhood and their own duties. In a neighboring street is a house where several gentlemen live, who are interested in the general purposes of Hull House. Their house is virtually a co-operative club house with a common parlor or sitting room, and bedrooms enough for eight persons. There are now (October, 1893), five gentlemen living there. They have their regular business in the city of Chicago, but they are able to give their evenings, their Sundays, and what is left from their other occupations, to the general service of the neighborhood. These two families are permanently resident in that neighborhood, to undertake whatever is desirable for the good of the social order, the health, or in a wide sense, the good administration and good government of the neighborhood. They do, or attempt to do, what a public-spirited manufacturer does for the region round his home or what one may imagine a well-meaning house of religion would try to do, if its chief and inmates know what the word religion means. Close by Hull House, by good luck, a local club house came to grief, so that Miss Addams and her friends were able to secure a good billiard room, with good tables and the other machinery of a social club in a crowded region. These rooms they rent to a new club, founded for the purposes of good fellowship and good administration in the region. It is conducted as a total abstinence club, it does not exclude smoking, and it calls to ether in regular and not simulated club life, a body of self-respecting and public-spirited men, thereabouts, who mean to improve the neighborhood. They had force enough in a recent election to choose their own Common Councilman with the Chicago city government. Hull House also maintains a kindergarten, and a pretty cradle-room for little children too young for even a kindergarten. It maintains also an open reading room, where one of the branches of the Chicago library is established.

Book Notices

A Lost Truth, and other Short Sermons. By the Rev. Reginald Heber Starr, D.D. New York: James Pott & Co.

We are late in calling the attention of our readers to this useful volume, as it was mislaid. The sermons are vigorous, gracefully written, and deal with living issues. The author must be a power in the pulpit, for such sermons as "The Seen God," "The Family Idea," "The True Unitarians," etc., cannot fail to make lasting impression. Lay readers will find this book very useful.

Our English Cousins. By Richard Harding Davis. New York: Harper & Bros. Illustrated. Post 8vo; cloth, ornamental, price $1.25.

This most interesting work is the result of a recent visit to England by Mr. Davis at the request of the Messrs Harper. The descriptive powers of the author are here demonstrated as markedly as in his tales, and his wit is just as keen. The volume consists of a series of papers on the race day at Derby, a boat race at Henley, a general election in England, and some others. Perhaps the best is that one entitled "Undergraduate Life at Oxford." The illustrations deserve more than passing comment, as they are spirited and remarkably effective in their interpretation of the text.

Natural Theology. The Gifford Lectures, delivered before the University of Edinburg in 1893. By Prof. Sir G. G. Stokes. New York: Macmillan & Co. Price, $1.50.

Under the will of Lord Gifford, $125,000 was left to th University of Edinburg, Scotland, to found a lectureship for promoting, advancing, teaching, and diffusing the study of natural theology. These are the lectures for 1893. For those who think it is impossible for a man of the highest scientific culture to be a devout man, and a man of faith, these lectures will be a revelation. The most highly developed scientific conceptions and the most startling scientific facts are all skillfully woven into a chain of demonstration. Yet, after all, the author discovered, as others before have discovered, that there is a point where reason fails, and faith finds not only its sweet reasonableness, but its absolute necessity. These lectures are clear, logical, and deeply interesting.

Speculum Sacerdotum, or the Divine Model of the Priestly Life. By the Rev. W. C. E. Newbolt, M. A. London and New York: Longmans, Green & Co. 1894. Price, $2.

Such books as this are redeeming the Anglican Communion from the reproach of not providing sufficient literature for the devotional reading of her clergy. Mr. Newbolt, a worthy successor of Canon Liddon, in St. Paul's, London, gives us a series of twenty-three addresses on the priestly life, based upon St. Paul's wonderful words, II. Cor. vi: 4, *et seq.* The standard exhibited is a high one, and rightly so, for priests are called to be examples as well as leaders of the saints. No truth which pertains to the priestly life is shrunk from, and its hardness is faithfully recognized. We wish every priest would secure the book and read, mark, and inwardly digest its wonderful lessons. The style is very clear, and suggests more than it expresses—opening up extended vistas of thought for the priest to travel along, in devout meditation. May Mr. Newbolt be spared for many years and bless us all with more of such literature.

The Public School System of the United States. By Dr. J. M. Rice. New York: The Century Co. 12mo, pp. 308. Cloth. Price, $1 50.

The author of this book was deputed by the editor of *The Forum* to visit the public schools of thirty-six of the principal cities of the United States, and to examine and report on the public school system. The result was a series of articles of great value, which attracted wide attention when published in *The Forum*. They were the subject of leading editorials in most of the principal newspapers of the country. Dr. Rice tells some remarkable stories of the system in vogue in some cities which were supposed to rank very high in the matter of public schools, while he shows that some Western cities, about whose public school system little is known in the East, have much to commend them to attention. The book is full of suggestions, and should be read by every teacher and every person interested in the subject of education.

The Way, the Truth, the Life. The Hulsean Lectures for 1871. By Fenton John Anthony Hort, D.D. Cambridge, London, and New York: Macmillan & Co. 1893. Price $1.75.

These lectures were prepared, Bishop Westcott tells us in a prefatory note, under great pressure; their publication was postponed, therefore, for more careful revision. Dr. Hort could not rest satisfied with anything short of microscopic exactness, and, partly for this reason, found great difficulty in formal composition. He never completed the work of revision, and we owe the publication of his work to one of his friends who put these lectures in shape for the press after his death. The first two lectures on "The Way" and "The Truth", seem to have been more fully revised than the other two on "The Life" and "No man cometh to the Father

but by Me." The difference appears in a certain crudeness and unguardedness of statement in the latter portion of the volume, especially in the appended notes and illustrations, which, in spite of their suggestiveness, should have remained unpublished. With the above qualifications, we consider this book to be one of rare value. It is exceedingly thoughtful and suggestive. In the first lecture Dr. Hort shows that Christ is the Way, not merely as our example but in a much deeper sense as our Mediator. In the second lecture he shows in a striking way how the Person of Christ is the keynote of all truth, whether revealed or discovered by scientific research. On pp. 83, 84, he says: "As the gospel is the perfect introduction to all truth, so on the other hand it is itself known only in proportion as it is used for the enlightenment of departments of truth which seem at first sight to lie beyond its boundaries . . . When once the primary . . . revelation has been given and recognized, then all lower forms can bear their part to make up the fulness of truth, such truth as is accessible to man. Man detached from the world is not the man whom fact and revelation make known. . . . The redemption of the body carries with it the redemption of the world to which it belongs." The book requires close reading. Among its limitations we notice that the question as to how we may lay hold on Christ as the Way, the Truth, and the Life, receives no satisfactory answer. The natural and supernatural are not clearly distinguished from each other. The deficiencies of those who adhere to traditional dogma are hinted at without the real value of tradition being adequately set forth. On pp. 187, 188, the author accepts the theory of evolution as probably true, although not yet proved. The closing note on "God and the world," is pantheistic.

The Bedell Lectures for 1893. The Witness of the American Church to Pure Christianity. By the Rt. Rev. William Andrew Leonard, D.D. New York: James Pott & Co.

The most prominent thought in our mind, as we finish reading these lectures, is: Here is another valuable contribution to the literature of Church Unity, but alas! the difficulty of placing it where it will do the most good. "The Witness of the American Church to Pure Christianity" is, of course, the four-sided Lambeth-Chicago Declaration. In the Bishop's treatment, it becomes: Incorrupt Creeds; Undefiled Sacraments; Protecting, using, and interpreting Holy Scripture; Preserving an Apostolic Ministry. Starting with the assertion of the national character of the American Church (which recalls Dr. Adams of Nashotah, Wis., his favorite theme), the first lecture elaborates in a clear and attractive way, the first two of the witnesses: The American Church has kept the Creeds undefiled and unimpaired. While she allows to her children various philosophies and pious opinions, she holds her clergy, at least, strictly to the teaching of the Apostles' and Nicene Creeds. In the same way she has been faithful in her protecting and administering the Sacraments of the Catholic Church of the ages.

The second lecture begins with an introduction upon the necessity of an intelligent choice. In the elaboration of this, there are several masterly propositions. Here is one: "We are to be accountable for our ignorance as well as for our convictions." Again: "The truth should be told boldly, plainly, and without hesitation; it should be presented honestly and without fear of opposition, yet it should be offered in the spirit of love and under the solemn conviction of duty; all conceit, arrogance, and unkindness should be intolerable." After this introduction, which is in the best of temper, follows the development of the remaining themes: The American Church gives evidence by the manner in which she has guarded and interpreted the Word of God. "She is not a Church founded upon the Bible, neither does she worship the Bible." The Church antedates the New Testament, and therefore cannot be founded upon it; nevertheless she witnesses to the truth of antiquity by holding that nothing is to be received except that which can be proved by sure warranty of Holy Scripture.

The last point is the Apostolic Ministry. Here the Bishop is at his best. Take these words, for instance: "Apostolic Succession! Why, anything less than that must lack an essentiality of true continuing life; anything less than that can hardly be desired by those who would wish for legitimate relationship in the ecclesiastical life, with the Master of the household of faith; anything less than that, so far as our seeking and our satisfaction are concerned, must have unanswerable argument for its pretension and its existence." We have not space to quote further, but the above will give a fair idea of the way in which the Bishop has treated subjects which to us of the "trained in the Church," are as familiar as the catechism. It was a courageous thing to go over ground which has been so often travelled; but subjects such as these are of perennial interest, and when thus attractively stated, cannot lose their charm. Now, if they who are seeking for the lost unity which they cannot find in disjointed Christianity, would only read, mark, learn, and digest these calm and temperate words, the Lord's prayer "that they may all be one," would draw nearer its final answer.

"Fra Parlo Sarpi, the Greatest of the Venetians," by Alexander Robertson, is announced by Thomas Whitaker. The author has been a resident of Venice for many years, and has studied closely the subject of his monograph.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOMAS WHITTAKER.

Christianity and Evolution. By James Iverach, M.A., D.D., Professor of Apologetics and Exegesis of the Gospels in the Free Church College, Aberdeen. Price, 75c.

R. R. DONNELLEY & SONS CO., Chicago.

Drainage Channel and Waterway. By G. P. Brown.

CHAS. L. WEBSTER & CO.

Joanna Traill, Spinster. By Annie E. Holdsworth.

T. & T. CLARK, Edinburg.

Imported by CHAS. SCRIBNER'S SONS.

How to Read the Prophets. By the Rev. Buchanan Blake, D.D. Part IV. Ezekiel. $1.50.

PAMPHLETS.

Our Christian Passover. A Guide for Young People in the Serious Study of the Lord's Supper. By the Rev. Chas. A. Saimond, M.A. T. & T. Clark, Edinburg. Chas. Scribner's Sons, Importers.

The Witness of the Church to the Holy Scriptures. A Sermon. By the Rev. Geo. McClellan Fiske, S.T.D. Snow & Farnham, Providence, R. I.

Journal of Proceedings of the 1st Session of the General Synod of the Church of England in the Dominion of Canada. With appendices. British Whig Office, Kingston.

Things Common to Christianity and Theosophy. Papers read before the Aryan T. S. The Path, New York.

The Vain Search. An Essay. By the Rev. Chas. Arey, D.D. James Pott & Co., New York.

Sir Francis Bacon's Cipher Story. Discovered and Deciphered by Orville W. Owen, M.D. Vol. II. Howard Pub. Co., Detroit, Mich.

Directory of the Students connected with St. Andrew's church. The Hobart Guild, Ann Arbor, Mich.

The Vacation Club in Winter

BY ADAH J. TODD

(Copyright)

CHAPTER XVIII

JOHN'S LETTER—GRASSHOPPERS AND LOCUSTS

"Since I have been in the medical college where I came in October, I have been studying human anatomy, and the effect of drugs, etc., and I suppose it would not furnish very interesting material for a club letter, so I think I will follow the example of Fred and Frank, and write of something I did before. You know I had quite a collection of insects and bugs, to Miss Nellie's disgust, and in September I made a study of the grasshoppers particularly. The dissection of them helped me a good deal in my work here, too, for they have quite an anatomy. But instead of confining myself altogether to the grasshopper, which I might easily do if it would not be tiresome, I will make a representative of the insects, and give the other common ones their turn.

"Along in August, as the days begin to shorten and the nights grow cooler, the air is filled with the sharp strident sounds emanating from various insects, crickets, katydids, and grasshoppers, and we say, "It sounds like the fall." Then is a good time to study them, though, as Miss Lacey says of mosses, they are always with us. Perhaps they are not quite so pretty as birds or flowers, but they are fully as interesting, and if only people would overcome prejudice enough to study them, they would find it so. Butterflies and moths, which Joe and Alice have told us about, are not the only beautiful members, either, but they are most common. They all are insects, however, and all insects belong to the fourth great group or sub-kingdom, the *Articulates*. This includes all animals which have their bodies in segments with jointed appendages, such as insects, *crustacea* or shelled animals, the *Arachnida* or spiders, and the myriapods.

"It is characteristic of all insects that the body is divided into three pretty distinct parts, as we see in butterflies, namely, head, thorax, and abdomen. This is what gives the name insect, which means 'cut into.' One can also tell an insect from animals of other classes by observing whether there are three pairs of legs attached to the middle region of the body. In this way the larvæ of insects can be distinguished from worms. In the larval state insects may have quite a number of pairs of legs, but the three pairs of true legs are always larger than the others, and are near the head end of the body. In the larval stage there are generally as many pairs of legs as there are rings in the body. This is well seen in the caterpillar. They all pass through several transformations in developing from the egg into the full-grown winged state, the young being called a *larva*, the *larva* transforms into a *pupa*, and the *pupa* into the adult *imago*. But the transformations are not always as apparent as in the case of butterflies. For instance, the principal change from the larval to the adult locust is the acquisition of wings. The metamorphosis is then called incomplete.

"Of the winged insects (latest authorities call centipedes and mites, insects) there are two types; those in which the jaws and maxillæ are more or less modified to suck or lap up food in a liquid state, like the moth or bee, and those whose jaws and maxillæ are free and adapted for biting, as in the locust and grasshopper. But they are usually classified into orders according to the form and structure of the wings. The thorax has two pairs of wings, the fore ones narrow and straight-edged in the grasshopper, while the hinder ones fold like a fan, so the grasshopper belongs to the *Orthoptera* or straight-winged order, and the dragon-fly which has its thin wings so veined, is called *Neuroptera* or nerve-winged. The winged insects are of eight orders, three belonging to the class which suck food (*Metabola*), and five to the other (*Heterometabola*).

"Now, if you please, we are ready to begin with the grasshopper. The exterior of the body is hard and crust-like, but segmented; in the abdomen are nine or ten, in the thorax, three, and though in the head not apparent, yet the paired mouth parts and the antennæ and eyes indicate several rings consolidated. He is therefore an *Articulate*, and being in three parts, an insect. His jaws are strong and he can give you quite a little nip, he is evidently of the *Heterobola*, and being straight-winged, of the *Orthoptera*, so we have him nearly located, and will examine him as an individual. Please note that his fore wings are thicker than the other pair; it is evident that their chief use is to serve as covers for the latter, which act only as organs of flight.

"In each ring at the sides is a pair of breathing pores or spiracles which admit air in and out of the system of branching tubes that penetrate all parts of the body and constitute the organs of respiration. It is interesting to compare this mode of breathing with that of animals which have lungs or gills. In the former, air is conveyed through the hollow tubes to the tissues in every part of the body, so that a particle of waste matter is oxidized immediately at the place where found. In animals that breathe by lungs or gills, the waste matter is carried in the blood, as is also the oxygen of the air which combines with and removes it. If you hold a locust in the hand, you will see the abdomen contract and expand in breathing. One naturalist counted sixty-five in a minute. The locust has more air sacs than any other insect, and so can remain in the air for a long time. Other insects, such as bees and flies, have them well developed, but not so numerous.

"The sense of sight must be well developed, for the two large compound eyes are very noticeable. These consist of many facets set at different angles, so as to reflect in all directions. Besides these there are three simple eyes, one in the middle of the front of the head, and two at the summit. The long, many-jointed, flexible *antennæ* attached to the front of the head, are very sensitive, and seem to be efficient organs of smell; the sense of touch is situated in the *palpi*, not in the *antennæ*, as was once supposed.

"The ears are well developed, consisting of a tense membrane surrounded by a horny ring, and connected with an auditory nerve. We know their sense of hearing is delicate, because they are so easily disturbed when one walks in a field, and besides they would not produce the sharp sound which they do by rubbing their hind legs against their wing covers, unless it could be heard by neighboring grasshoppers and locusts, for they all have the same habit. Strangely enough, the ears are not located in the head, but in the abdomen.

"The katydid produces its note by the friction of the wings against each other, and the cricket by a special arrangement of membrane at the base of the wings. The katydid hides through the day, but the others lose no time. The cricket or *Gryllus* is of two kinds, the field, which are dark colored, and the climbing, which are light. It is said they are easily tamed.

"The cockroach (*Blatta*) belongs to this order, and is a great nuisance sometimes, and grasshoppers, when very numerous, as in the West, sometimes do damage to crops, but the migratory locust of the East seems to be the dread foe of man. In some places they move in such swarms as to darken the sky and devour everything, but then they serve as food themselves. They are offered for sale in the markets of Arabia, Syria, and Egypt, and Dr. Livingstone considered locusts very good eating.

"I have spared you the details of the dissection, which of me was very interesting, but I would like to mention that the grasshopper has his teeth in his stomach or crop rather, and if Miss Lacey could be prevailed upon to give us a microscopical view of them, I am sure we would all enjoy it.

"One matter of biological interest has occurred to me, while studying insects, in regard to their metamorphosis; we are apt to consider this as something peculiar to them, but it seems to me to be analogous in its nature to the change through which any animal goes in its development. The chicken passes through a series of similar changes. The main difference is that in the case of the insect there is a stoppage of the development at the time the larva leaves the egg, and growth alone goes on for a time. The larva is ravenous, and it is during this period that most insects are injurious to vegetation or clothing. Then the growth ceases and development goes on to perfection. But in the case of the chicken the development continues without interruption until the young fowl is fully formed. The reason may be because in the small insect egg there is not sufficient nourishment for building up a new individual, hence it must help itself; but in the hen's egg there is enough stored up in the white and yolk to afford all that is necessary."

To be continued.

The Household

The Joy of our Ascended Lord

"Who, for the joy that was set before Him, endured the Cross, despising the shame."

BY MARY ANN THOMSON

May human thought presume to dwell
Upon the joy to which He looked,
Who stooped from Heaven to earth and hell,
And scorn, and shame, and anguish brooked;
The joy in clear pre-vision set
Before the sole-begotten Son,
Who with the Father dwelt, ere yet
Created being had begun?

What joy could He desire, whose bliss
In height or depth no bound could know?
Why should He sound the dread abyss,
The gulf of more than human woe?
What prospect bright of joy sublime
His Soul upbore in mortal strife
When, in the fulness of the time,
He deigned to share our earthly life?

To bring salvation and release
To fettered souls enslaved by sin,
And lead them forth to light and peace;
This was the joy He yearned to win:
To glorify the Father's Name,
By bringing back His children lost,
He bore the Cross, despised the shame,
And paid redemption's utmost cost.

The gate of Heaven is opened wide;
The victory for man is won;
God in His Son is glorified,
And God hath glorified His Son:
The nature that in Adam fell,
In Him who hath the winepress trod,
Triumphant over death and hell,
Is lifted to the Throne of God!

And surely as the ages roll,
He, in His majesty enthroned,
Sees of the travail of His Soul
In every heart where He is owned.
Oh! could our clouded vision see
How mortals may His joy fulfil,
How should we labor souls to free
From bonds of sin, from taint of ill!

In every contrite sinner's tear,
In every struggle Him to please,
In all true faith and worship here,
Fruit of His travail now He sees:
When all His ransomed host are met
Upon the ever-blissful shore,
The joy that was before Him set,
Shall be complete for evermore.

Philadelphia, 1894.

The Do-Nothing Society

BY L. M.

(*Copyright*)

CHAPTER V

"A heap of letters for you, Miss Janet," was Caroline's remark, as her mistress took her place at the breakfast table.

It was a cold December day; not one of those bright, clear, sparkling ones of frost and sunshine, but gloomy and overshadowed with clouds, foretelling a snow-storm. Auntie herself felt rather gloomy, for she had taken a cold, and her throat was sore, and her head heavy.

"It seems as if the Do-Nothings must look for stormy days," she thought," and I shall hardly feel equal to them this evening. But what are all these letters?" She proceeded to read them.

DEAREST AUNTIE.—Katie and I are sorry to miss the society to-morrow night, but we shall not be able to go. Dear mother has been very sick all day; one of those terrible neuralgic attacks, which always leaves her prostrated for days. I hope you will not miss us as much as we shall the delightful evening with you all, and that you will have a pleasant meeting. Lovingly yours,

MADGE.

"Poor Anna! I must go and see her, if it does not snow."

MY DEAR AUNT JANET.—Please excuse us from the Do-Nothing Society to-morrow evening. Our friends, Mr. and Mrs. Duvall, and the artist, Miss Lawrence, are staying with us; so of course our time is at their dispospal. Hoping you will have a successful meeting, I am Yours affectionately,

MARGARET STONE.

"The Stones, too! We shall have a small meeting."

DARLING AUNTIE.—I am so sorry to miss the meeting of the Do-Nothings, but I must finish the work I am doing, a Christmas gift for grandmamma. It has taken me longer than I thought, as I have had so many interruptions; so that I am afraid I shall have to devote all of this and to-morrow evening to it, or it will not go in time.

Your very disappointed, but loving,

JENNIE.

"Dear little Puss! She shall bring her work with her."

MY DEAR AUNTIE.—May has been ailing for some days, and the doctor is atraid of scarlet fever. Until it is decided, mamma thinks I ought not to go where the other girls are, so I shall have to miss your charming society to-morrow night. I regret it very much.

Your affectionate niece,

NETTIE MORTON.

"I wonder they let Nettie stay in the house! Yet she could be such a help. I shall write and ask them, if it should prove to be scarlet fever, to send the boys to me."

DEAR AUNTIE.—Alice asks me to write and ask you please to excuse us from the society to-morrow evening. We always enjoy it so much, and are dreadfully sorry not to come; but we are so busy, what with school and our Christmas gifts, that we have less than no time. We have tried every way to keep out one evening, especially as Aunt Mary thinks it so improving for us to go to your house, but there are such lots of things waiting that we just can't go for this once.

Yours most regretfully,

MABEL.

"It never rains but it pours! Well, there will be no society to-night, unless, indeed, I send them word to bring their work. Caroline! call Jim, and tell him I have some errands for him." So, after breakfast she despatched the following notes:

DEAREST MADGE.—I am sorry your mother is sick. I should run down to see her, but I have a wretched cold, and it is beginning to snow. It seems there will be no society to-night, as all the members are excusing themselves. Just as well perhaps, for poor old stupid AUNTIE.

MY DEAR WEE JENNIE.—Bring that work with you, and spend the evening with old auntie, who has a cold, and wants you to brighten her up. The others can't come, so there will be no meeting to-night.

AUNTIE.

MY DEAR NETTIE.—I am sorry to hear about little May. If it should prove to be scarlet fever, tell your mother to send you and the boys to me. With love to your parents.

I am your affectionate,

AUNT JANET.

MY DEAR MABEL.—If you and Alice care to bring your work and spend a quiet evening with Jennie and me, I shall be glad. The Do-Nothings have all made excuses, and backed out of the meeting, so we shall have to be Do-Somethings—what are left of us.

AUNTIE.

All day long the snow fell; the first snow of the winter, but a heavy one. Auntie busied herself with an afghan that she was making as a Christmas gift for Madge's and Katie's mother. As she looked out on the spotless snow she thought of the white fields and hills of the country where her childhood was passed; and then of the snow-covered mounds in the churchyard, where the merry companions of those days were sleeping. Then her thoughts went on to Christmas Day, and, half-dreaming, she fancied that the church too was covered with snow inside, and all the wreaths were snow-wreaths, and the white robes of priest and choir were lost in the universal whiteness—she was asleep. It was late in the afternoon when she awoke, and there was Jennie beside her, greeting her with a loving smile, but rather an anxious little face.

"You aren't sick, are you, auntie?"

"No, dear, only heavy with this cold; old people can't stand much. I'm so glad you came to dinner, pet. And where is that Christmas gift for grandmamma?"

"It is this breakfast shawl, auntie."

"Very pretty, indeed; go on with it now, and I will work some on my afghan."

"Why is there to be no meeting to-night?" asked Jennie. Her aunt told her about all the notes of excuse.

"I think, however, that Alice and Mabel will come, for I have sent them word to bring their work."

Sure enough, when dinner was over, the two cousins arrived, and Mabel kissed her aunt warmly, saying in her usual impulsive way: "Thank you, so much, dear auntie, for letting us bring our work. We each have something to finish for Aunt Mary, and this is such a good chance."

"Any boys coming this evening?" inquired Miss Janet.

"Not that I know of," answered Mabel, "our work will get on faster without them."

"Will asked me if he and Mr. Riley might come for us," said Alice.

"John is a remarkably nice young man," auntie remarked.

"You and he seem mutually to admire each other," said Mabel, "he sang your praises all the way home last time. Can that be them already?" as a ring at the door-bell was heard. "No, it is Dorothy Stone's voice."

"May I come, after all, auntie?" said Dorothy, entering. "All the others have gone to the opera to-night, but I begged off to come to the Do-Nothings instead."

"Very complimentary to the Do-Nothings, and we are delighted to see you," returned her aunt, "but you see the rules are suspended to-night, so you must go to work!"

"But I have not brought any work."

"Can you darn linen nicely?"

"I can try."

"Well, I have a cotta to mend that is a little too much for my eyes; so, if the light is good enough for you to see it, and you will be good enough to darn it for me, I will get it."

"May I go up with you, auntie?"

As she entered her aunt's room, Dorothy kissed her, and said: "I wanted to tell you alone, auntie dear, that I am so much obliged to you for that talk the first evening we met—do you remember?—about why you dislike so many societies, neglecting home-people, and so on."

"Yes, I recollect; well, perhaps I said too much, I do sometimes. I had no reason to suppose that you left any of your duties undone."

"But, I did, auntie," said Dorothy, "and your words seemed to wake me up. I have given up three of the societies now, that were more for amusement than for any good, and I am trying to help mamma and the children."

"You dear child! And I, on my side, am beginning to learn quite a respect for societies, and, perhaps, I shall belong to seven before long!"

Dorothy found that the repairs were not beyond her powers, and the sewing circle was hard at work when the "boys" came in.

"Seems to me the Do-Nothings have changed their nature to-night!" said Will. "What an industrious set. Can't you give me some work?"

"You may play for us, Will, and all of you young men sing," suggested auntie.

"Isn't that a choir cotta you are working on, Dorothy?" asked Will.

"Yes, one which auntie has entrusted to unskilful fingers, I'm afraid. I am new to such work."

"It is mine, I believe," said John, "that's my number—20. I am awfully sorry that I tore it; don't know how it happened."

"In too great a hurry to get out in the street, and walk home with somebody!"

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laughed Will; and Alice blushed, as she remembered that John had joined them on Sunday evening; and she felt a desire to change work with Dorothy.

Meantime Jennie was very silent. The truth was that she had been greatly pleased to be made her aunt's assistant in the care of the choir-room, and she felt as if no one else had a right to share in the work.

"I wonder," she thought, "why auntie didn't give me that cotta to mend; perhaps she thought I could not do it well enough."

"Don't you help your aunt about the choir things, Miss Jennie?" asked Harry Hunter.

"Yes," murmured Jennie.

"Oh, yes! Jennie is my right hand," said her aunt, "but you see, she has a Christmas gift to finish, as we all have. So you mustn't tear any more cottas before Christmas; do you hear, young gentlemen?"

After the songs were sung, the conversation turned on the Christmas music, and Will played over some of the anthems.

"We shall have this beautiful service of Gounod's," he said to Dorothy, "you know it, of course?"

"I have seen it, but never heard it in church. I don't stay through the long service."

"Well, do, on Christmas Day."

"Perhaps I will."

The Stones had all been baptized in infancy, but none of them had been confirmed, although their uncle had done his part.

"You are not a member of the Church then, Miss Dorothy?" asked Harry Hunter.

"No." she replied.

"Yes, you are, Miss Dorothy!" put in auntie, bluntly, "don't you know that Baptism makes us members of the Church? You are not a heathen, I hope!"

Dorothy blushed, and for the first time in her life felt ashamed of her neglect of duty.

"I'm sure you will enjoy that service, if it is well done;" said Harry Hunter, "it impressed me very much when I first heard it."

When the party broke up, Alice and Mabel found that John had a sleigh waiting for them; he asked Dorothy and Will to jump in too, and a merry ride home they had over the snow "to the rhyming and the chiming of the bells."

Jennie remained over night with auntie. As she folded up the cotta which Dorothy had mended very neatly, she felt unhappy, she knew not why; she was sorry somehow that it was done so well; she felt vexed with Dorothy and with auntie. With Alice too, for she had monopolized Mr. Riley all the evening, when Jennie had wanted to ask him about the cathedral in Portland.

"I am a cross, horrid girl. I don't know what has come over me," was her verdict on herself.

Dorothy lay awake that night long after all the household was asleep. Harry's question seemed to haunt her, and his look of surprise. "Why should he expect me to be any better than himself?" she thought, "and yet there is something that the others are looking forward to at Christmas that I know nothing about. It is just the old-fashioned holiday to me. I don't make the Church the centre of it all as they do." Then, earnest words of her uncle's, long forgotten, came back to her mind; a voice from heaven itself seemed pleading with her; and even when day, with its cares and occupations, returned, the words of the anthem, which the boys had sung, still echoed in her heart:

Though poor be the chamber,
Come and adore,
Lo, the Lord from heaven,
Hath to mortals given
Life for evermore.

(To be continued)

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Talking Corn

One warm May morning the Brown boys, Tom, Dick, and Harry, planned to go fishing. The long, slender rods, with their hooks and lines, bobs and sinkers, were in perfect order, and a baking-powder can full of squirming angle worms was in a cool place behind the water-barrel. Very strange to tell, those boys did not have to be called even once, but were up and out long before breakfast time.

But Papa Brown had other plans for that bright May day, which he made known by inviting the trio to what he called a "picnic in the corn patch." Old Uncle Gabe and his son, Sylvester, were invited, too.

The invitation was quite pressing, and they all felt obliged to accept. Now, dropping corn isn't hard work; but those boys loitered along the straight furrows, the two older ones not doing a bit more work than little Harry, although he was only seven, and they eleven and twelve years old. By and by they began to tease for a change of work.

"Uncle Gabe, give us the hoes, and let us cover, while you and Sylvester drop."

"O, no, boys! Jist you drap, and we'll kiver;" the old man would answer.

When a tiny field mouse came along, the boys all started in pursuit. Tom caught it and said he was going to make a pet of it.

"Here, Harry, you hold it while I run to the house for a string! I'll tie it by the leg to a button, and keep it in my pocket. Dick, you get to work. Papa might come over here," said Tom, cautiously.

"I've got as much right to stop work as you have," snapped Dick, putting his pail of corn down by the other two.

Harry very willingly made a cage of his plump hands to hold the little captive.

"You ought to see how funny its dear little feet tickle my hands!" he exclaimed.

"It looks as tame as a—a—as a cow," said Dick, peeping through the cracks between Harry's fingers.

All at once bolts and bars threw open wide, and the little prisoner jumped into Dick's face, skurried down his back, and disappeared in a fence corner. Dick sprang backward, tripped on the pails, and rolled over on the ground; and dear me, how that boy Harry did squeal and jump, and scatter the corn around!

Mr. Brown came running from the garden just as Tom arrived with the string.

"What's this all about?" he asked.

"Why, Harry's the biggest baby I ever saw, to kick up such a fuss just because a mouse bit him!" exclaimed Dick, wiping dust and perspiration off his red face with his shirt sleeve.

"Let me see, Harry," said Mr. Brown gravely; but there was a laugh in his eyes. "That's a pretty bad mouse bite. I guess you'd better go into the house and have mamma tie it up. You big boys can pick up all of this corn, and when you have planted it, you can go fishing.'

Harry went limping towards the house—a hurt finger always made him lame. Tom and Dick got down on their knees very ruefully, to pick up the spilled corn. By and by they began to grumble.

"I don't see any sense in picking up all this corn; there is plenty more in the crib," said Tom.

"I believe we have as much in the pails now as we can drop before dinner," said Dick.

There were scores of bright yellow kernels still lying scattered over the ground.

"We won't tell any one," said Tom.

"And no one will ever know," said Dick.

And they covered them up out of sight. They ate their dinner, and then spent

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the long, sunny afternoon under the trees by the creek.

A few weeks later Mr. Brown took them to the corn-field, and showed them something that made their cheeks tingle with shame. In the corner where the corn had been spilled there were no rows or hills, but over quite a large space it had come up as if sown broadcast. There was no laugh in their father's eyes now.

"There are some things we cannot keep covered, they're sure to show up some time," he said earnestly.

Tom and Dick understood, and were silent.

"Why, papa," said Harry, "we can pull it all up easy."

"No," he answered, "we will let it stand, to talk to you boys."

The corn grew tall and beautiful; the broad blades spread themselves out to the sunshine; tassels waved in the summer wind, and lovely silk hung gracefully from the growing ears. But the boys did not enjoy the sight.

Little Harry would sometimes step softly between the rows, and listen with his ear close to the stalks; but not a word could he hear. The older boys, however, understood. Every breeze that passed over made the tassels nod to each other, and the blades rustle and quiver; and this is what they said:

"Ah, ha! ah, ha! You covered us deep, but here we are! You tried to deceive your kind father, but we tattled. You couldn't come it over us."

It was very provoking. Then too, Uncle Gabe would sometimes say:

"I'spec' you boys drapped and kivered too in dis yer cornah," and Sylvester would laugh tauntingly.

So the summer passed—not very pleasantly. The corn was garnered, the tops and blades cut from the stalks for fodder, but from that corner not even an ear was taken.

Jack Frost came along, and his cruel breath made the blades rustle harshly.

"You're cowards," they hissed. "You're afraid to confess how sorry you are."

"Well," said Tom, "I never spent such a miserable summer in my life, and one hour's work would have prevented all this trouble. It was a mean, sneaking trick. I'm ashamed of myself every time I think of it."

"So am I," said Dick. "Let's tell papa so."

"Ah, my boys!" said their father, "that corn was created to grow, and it was true to its nature. We were created to glorify God; let us be true to our nature."

That very day the field was ploughed over, and no trace of the "talking corn" was left. It had served its purpose.—*S. S. Times*

What Made Baby Cross

"Mamma, I wish you would call the baby in; he is so cross we cannot play," cried Robert to his mamma one day, as he was playing in the garden with his sister and the baby.

"I do not think he would be cross if you were not cross to him," said mamma, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of your head."

Robbie did so, and presently the baby pushed his straw hat over on one side of his head.

"Whistle," said mamma. Robbie did, and the baby began to try to whistle, too.

"Stop mocking me," said Robbie, giving baby a push. Baby screamed and pushed Robbie back.

"There, you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did, and the baby kissed and hugged him very warmly.

"Now, you see," said his mother, "you can make a cross baby or a good baby of your little brother, just which you choose. But you must teach him yourself." Remember this lesson, young readers!—*Selected.*

Financial News

The Wall st. market continues firm, in the face of several disquieting features. These features seem to be gathering force, and, if such is the case, a reaction of considerable scope appears inevitable. The strike in the coal regions is one factor that works harm to railway shares, and this bids to be prolonged. Another factor is a renewal of gold exports, which have this week been heavy, and it looks as though the reserve will be impaired once more within a very short period, notwithstanding the recent $50,000,000 bond issue put out to patch up the hole. While the withdrawal of gold to Europe is due to the balance of trade being against this country, which is often natural and healthy, the balance at present is against us, for the reason that foreigners are sending our securities home in larger quantities than usual, and this indicates a lack of confidence in our internal economy.

Not the least formidable menace to our financial equanimity is the hordes of hobos struggling to reach Washington from various localities. From a handful of whimsical idlers, this movement has grown so rapidly as to call for serious consideration, and, unfortunately, perhaps serious action may be necessary. It is sincerely hoped that the fanaticism will run its course with no more harm than has already appeared, but it is useless to deny that financiers are concerned. They do not expect trouble in a positive way, but negatively they are anxiously watching every new phase of the "commonweal" situation. Should the matter become grave enough to affect the market, the first blow will come from abroad, timid foreigners always being the first to throw our stocks and bonds overboard, which in fact they are now doing to a certain extent, and this followed up locally would bring about a radical change in financial quarters.

While such a condition of affairs is too remotely probable to be worthy of much apprehension, it is, nevertheless, entitled to at least a speculative consideration. C.

New York, April 28.

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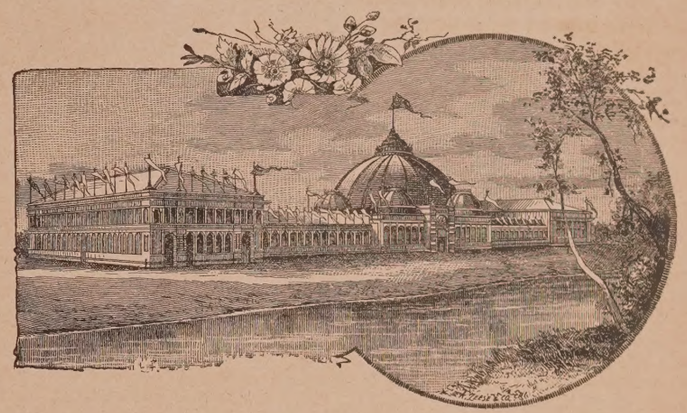

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Renova io of Colored Dresses

BY BLANCHE L. MACDONELL IN *The Outlook*

While the art of cleaning dresses and rendering them almost as good as new has greatly advanced among professionals, it has deteriorated in proportion among private persons; but as there are many to whom the expense may be an object, or others who, living in the country, may not be able to avail themselves of professional aid, some directions on the subject may possibly be of interest.

All-wool and silk-and-wool materials of any color, can with care, be done up to look well. Borax-water, in the proportion of half a teaspoonful of borax to a quart of water, is used for washing them, to which should be added ten drops of ox-gall to the gallon. Ammonia is an excellent thing for washing these things, as a tablespoonful added to a gallon of water renders it so soft that litt'e or no soap is required. Woolen and silk-and-wool materials, when washed, should be folded in towels while damp, and ironed with a cloth placed between them and the iron. If the material have a right and wrong side, iron on the wrong side, and be careful not to have the iron too hot, or it will produce the shiny appearance that is sure to spoil the look of a mixed textile.

A French method of washing both silk and wool materials is to boil some ivy-leaves in water for about an hour. When tepid, wash the dress in it, without soap; rinse in clear water, and press while wet. For black silk this decoction must be used with a sponge, and the silk must not be ironed.

To make old cashmeres, or rusty b'ack alpacas, cords, or veiling, look as good as new, put two tablespoontuls of copperas crystals and two of extract of logwood into four gallons of strong soapsuds; when just at the boiling-point, put the things into the mixture, boil them for five minutes, turning them round with a long stick. Let them drip dry; when halt dry, pull them straight and iron with a cool iron on the wrong side.

The following is the process invented by Mr. Morris, for which the English Society of Arts awarded a prize of fifteen guineas. It is said to cleanse silk, woolen, and cotton goods without injury either to color or texture. Grate raw potatoes over a vessel of clean water to a fine pulp. Pass the liquid through a coarse sieve into another tub of clean water, and let the mixture stand until all the fine particles are precipitated. Pour the mucilaginous liquor from the settlings, and preserve it for use. The articles to be cleaned should be rubbed with this liquid; then wash in clean water, dry, and mangle. Two good-sized potatoes are enough for a pint of water, and the coarse pulp is excellent for cleaning carpets, curtains, and other thick goods.

To wash slate-colored, gray, drab, or tan-colored woolen materials, use strong tea, to which add sufficient boiling water to make four gallons; strain the liquid; when lukewarm, break two eggs into it; when washed, let the material drip dry, and iron. For blue material add a handful of salt, and for green a teacupful of vinegar. Coffee used in the same way cleans brown materials nicely. Ammonia is valuable for all dark-colored materials, but not for those of lavender, violet, or French gray.

One of the best renovators for silks consists of a tablespoontul of vinegar to one of water, with a few drops of ammonia, and applied with a sponge. Among other recipes for renewing old black silk are sponging with one part of beer and two parts of water; also a preparation made by steeping an old black glove in vinegar till the kid is reduced to a soft pulp; then, adding a little water, sponge on both sides. For sponging black silks a piece of old black cashmere should be used; and for sponging colored silks a piece of white cashmere, or some of the same color. If cotton is used to cover the table on which they are ironed, it will leave white fluff all over the material.

(*To be continued.*)

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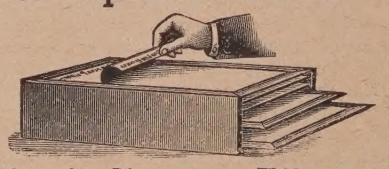

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